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THE RELATION OF THE MISSIONARY MESSAGE TO NON-CHRISTIAN RELIGIONS.

BY REV. W. B. ANDERSON, GUJRANWALA, INDIA.

IN so brief an article on so large a subject there is not opportunity to do much more than state definitions and relations.

First, then, what is the missionary message?

It is the good news that Jesus Christ, the only begotten Son of God, has come into the world and died, that any man who will believe upon Him may have salvation from the penalty and the power of sin. There is urgent necessity for the Church at home to pause and discover whether this is really her message or not, and if not, it is time for her to cease to call herself Christian. The relation of the message to non-Christian religions will depend primarily on the definition of the message.

Then, what are non-Christian religions?

The various views as to the nature and origin of the non-Christian religions may broadly be comprehended in three statements:

1. That Christianity is the only revelation of God to men, and that non-Christian religions, in their origin and development are the work of Satan.

2. That all religions are the result of the evolution of man's religious nature. That every religion is a development from the inner consciousness of man, and only in so far as God has created man with a capacity for religion may there be said to be any such thing as revelation. Christianity is included with all other religions on this plane.

3. That from the very birth of the race God has revealed Himself to man. In the beginning the race being one, the revelation was one, i. e., the religion of Adam, and his descendants, a record of which is given briefly in the Bible. That the sinful heart of man continually obscured this revelation by making excuses for sin. In the effort to excuse sin, and at the same time satisfy the cravings of his religious nature, man has built up the systems of false religions, assisted by the great Father of Lies. In every religion are to be found some remnants of the truth that have filtered down from the primal revelation, or some statements of truth more or less distorted, that have been wrought by man into the system. That into the midst of the confusion of these false systems God sent a special

revelation of Himself in the incarnation of His Son. The preparation for this manifestation was Judaism. The manifestation is Christianity, which is not a system, but a person. This revelation is for all men of all times, to save them from sin and to lead them to God. This divine Person founded His Church upon this confession: "Thou art *the* Christ, *the* Son of *the* Living God." He made His religion the exclusive religion. He put His seal upon it as *the* true religion. Then He put it in debt to men of all religions, by issuing the supreme command that His followers should take this religion to all mankind.

Of these three views, those accepting the narrative and doctrine of the Old and New Testaments, must accept the third statement, in its essentials.

What, then, is the attitude of such a message to such religions? It is that of a superseder. While the missionary carrying the message may be surprised at the amount of truth he finds stated in the false religion, he invariably finds that as a system it excuses sin in men, and obscures God from them. He finds that it darkens the spirit of man, and he knows that the only way to dispel darkness is to cause the light to shine. There is no other way. This must be the attitude of the bearer of the gospel of Christ, to false systems.

His attitude toward the man entangled in the system must be one of sympathy and love. He comes not to beat the darkness out of the man's heart, but simply to let the light shine into it. He begins with the truth the man already possesses, and leads him on to the full revelation of the truth. This following the truth he already possesses, if he be an honest seeker after truth, invariably leads the man out of the system in which he is entangled.

This is not only theory, but it is experience.

The attitude that the bearer of the message of Christ takes, is one of unyielding opposition to the false system, but of yearning sympathy and love toward the one bound by the system.

The most powerful enemies of Missions to-day are not among the non-Christians, but among those in the Church itself. They are those who are striving to take the Christian message from the missionary, and to put a compromising substitute in its place. To-day, the most virulent enemies of the cross of Christ are men within the Church, who are striving to put into the place of the cross, a system that will excuse sin. In other words, they are striving to build up another false religion under the name of Christianity. These men talk learnedly (?) of "the altered conception of the essential nature of God" in modern theology. The missionary knows nothing of such an altered conception. He goes to preach the same God of love who was revealed from the beginning. His is no message of neo-Platonism, nor hyper-Calvanism, nor neo-Darwinism, nor new theology nor any other *ism* or *ology*, and it is unjust to impute such teachings to the missionary in the field. His message is simply "Christ crucified, unto Jews a stumbling block, and unto Gentiles, foolishness."

Before such open doors of opportunity, and in the face of a world's opposition to-day, the Church of Christ cannot afford to substitute anything else for this gospel which is "the power of God and the wisdom of God." Almost all missionaries are in utmost sympathy with the Edinburgh Conference. The benefits to the Church of the gigantic task undertaken and accomplished by its commissions will not be fully known to the

Church of this generation. Many missionaries on the fields, however, men who are in the death grapple with the non-Christian religions, feel that the findings of the commission on the Missionary Message, are not uncolored by the views of some theorists into whose new system of theology Foreign Missions must be made to fit. They are sorry for the uncertain note of this commission. The note is so uncertain that the new recruit arriving in India to-day, if he should take this as his trumpet call, would hardly know whether to buckle on his armor for battle, or to stray out and gather flowers of Hindu philosophy from which to weave garlands to deck the idols that surround him.

Let us be kind. Let us be charitable to all men. And who is kinder and more charitable to men of non-Christian religions than the missionary? But let us not make ourselves foolish. The strongest thinkers of the non-Christian religions in India to-day, frankly admit that there is no hope for India but in ethical reform which must have its foundation in religious reform. Many of them have come to the conclusion that their own religions cannot be reformed, because

they lack life. How foolish it sounds to the missionary then, to hear men from home calling out to these strong men in desperate straits, that all they need to do is to follow the light they have, to be good little Hindus and Mohammedans, and that some day they will find that their own religions have grown to be as good as Christianity. This kindness is such as if men should come to those afflicted with a mortal ill, and say to them: "Never mind the doctors; we love you, and want you to enjoy yourselves; stop the medicine and treatment; enjoy yourselves; we love you." The love of the doctor is better, even if it may be a love that loves to the knife.

The whole gospel is God's blessing for the world. A half gospel will be a curse; we had better bring none. The first great foreign missionary stated his attitude toward a world-wide learning and culture when he said: "I determined not to know anything among you, save Jesus Christ, and Him crucified." THE GOSPEL MESSAGE IS THE MESSAGE OF A LIFE. IT IS HIS LIFE FOR MINE, AND THEN MY LIFE FOR THESE. NOTHING ELSE WILL COUNT.

LEPER WORK IN INDIA.

BY REV. J. W. BALLANTYNE, SIALKOT, INDIA.

INDIA is known as a land of leprosy. It is encouraging to note, however, that the leper roll is being reduced, as the census enumeration for the last four decades shows.

Census of 1881 131,618

Census of 1891 114,239

Census of 1901 97,340

Census of 1911 102,340

The increase shown by the last census does not necessarily indicate an increase

of cases, but a more careful enumeration. Of the one hundred and two thousand, seven thousand are provided for in asylums, and the fact that in many of these asylums complete segregation of the sexes and the separation of children from parents is enforced, accounts in large measure, for the decrease in the number of lepers to-day. In the twenty-one homes for the untainted children of leprous parents, the 500 boys and girls

thus separated from their diseased parents, and given a chance to grow up into healthful manhood and womanhood, will certainly reduce many-fold the total number of lepers. There is an organization called "The Mission to Lepers in India and the East," with headquarters in Edinburgh, Scotland, and in the action of the Indian Government and this mission, lies the hope of a solution of the leper problem. Within recent years, several Government asylums have been transferred to the management of this

Lakhan Asylum in Sialkot District. Six years ago, the Bawa Lakhan Asylum was about to be closed by Government as it was thought it could not be properly superintended so far from the station, nine miles distant. Our mission learning of this, was led to make the proposition that we would station a missionary at Bawa Lakhan who would superintend the asylum in addition to his other missionary work, provided Government would erect a suitable residence. Sir Charles Rivay was at that time Lieuten-



A SERVICE AT BAWA LAKHAN, THE LEPER HOME.

THE MISSIONARIES, CHILDREN AND SOME OF THE CHRISTIANS OF THE LOCAL CONGREGATION ON THE LARGE MAT. LEPERS IN FRONT AND TO THE RIGHT ON SMALLER MATS.

mission. The mission contributes substantially to the erection of asylums, and assumes entire support of any evangelistic work done among the inmates, Government in every case, remaining responsible for maintenance, expense of medical attendance and of the food and clothing of the lepers. The superintendency of these asylums is placed in charge of the local mission of whatever denomination, in whose field they are located. It so happens that two of these asylums fall within the bounds of our own mission—One at Rawal Pindi, and the Bawa

ant Governor of the Punjab and in assenting to this arrangement, granted 4,000 rupees more than was asked for, some of which, however, was used by the mission in repairing the asylum. When retiring from 40 years of service in India Sir Charles bore testimony to leper work in the following speech: "I am asked to say a few words in behalf of the 'Mission to Lepers in India and the East' and I do so with pleasure, for I know of no charitable organization more deserving of encouragement and support than this particular mission. I can testify

from personal knowledge to the excellent work done by the missionaries of various denominations under the auspices of this Society in the Province of India (the Punjab) with which I have been connected, and I look back with special satisfaction to the assistance I was able to give, while filling the office of Lieutenant Governor of the Punjab, towards improving the leper asylums of the Province and transferring their management to the sympathetic and efficient care of

displayed by the various creeds of the East. When the Punjab was taken over by the British, a district officer noted that along with the practice of "burning widows and killing daughters, the burying alive of lepers, was common. This barbarous custom being permitted in the superstitious belief that it insured the disease not spreading to other members of the family."

Being brought into a Christian asylum, the lot of the leper is, as might be



REV. J. W. BALLENTYNE AND FAMILY.

A VIEW OF THEIR HOME AT BAWA LAKHAN, IN SIALKOT DISTRICT, PUNJAB, INDIA.

local missionaries—a measure which has been attended with the happiest results." Thus as the Government manifests its confidence in the management of these asylums under missionary control, it is hoped that soon adequate accommodation may be made for all vagrant lepers in India. Then may we hope to stamp out the dreadful disease.

The attitude of Christ in His day towards the leper, and of Christianity since, affords a striking contrast to that

expected, greatly improved. Not only do shelter, food, clothing and medical attendance await him, but such sympathy and kindness as he had previously been a stranger to; and as he begins to realize this, his old religion begins to lose its hold on him and he begins to respond to overtures of the Gospel. Of the nearly 4,000 inmates of Indian *mission* asylums, over 2,000 are now professing Christians. When they first come to us, the leper's disposition is no more prepossessing than

his body. In addition to the vagrant out-cast life which he has led, his disease tends to make him irritable. The nine cleansed lepers who returned not to give thanks, illustrate too well the average



CHILDREN OF LEPROUS PARENTS.
SO FAR UNTAINTED. MAY GOD SAVE
THEM FROM THIS AWFUL DEMON.

leper as we find him. When converted the change that comes over him is most striking. Those who have witnessed the conversion of large numbers of them testify to the contented and hopeful aspect of the *Christian* leper. In the whole Christian community of Sialkot District under the writer's care, there is not a more cheerful and trusting Christian than Jawahir who hobbles about the asy-

lum grounds on his toeless feet, while his sunken eyes and nose, and his fingerless hands bear witness to the fact that he has long been a victim to the disease. Considerable effort has been made in recent years to find a cure for leprosy and experiments are being made. In some asylums, cures are claimed. Many cases are helped, and in a large number of cases, the disease is stayed. It is not known, however, that there is any certain cure. It is not generally believed that leprosy is not hereditary nor as contagious as some diseases. The disease is not so painful as it is irritating and loathsome.

We have a real and growing interest in our little company of about 35 at Bawa Lakhan.

The Civil Surgeon of the District said, when he made over charge of the asylum to us, "You will not find the lepers a pleasant people to deal with" and added, "They are quarrelsome and wholly lacking in gratitude." We found it all even so. But how different it is to-day! At first they did not expect sympathy or real kindness. Now they have become as responsive and considerate as one could expect and no longer do we hear the complaint with which we were always greeted in former days. Speed the day when they are cleansed from the more dreadful pollution than that which affects their bodies!

VILLAGE LIFE AND WORK IN THE PUNJAB.

BY MARY A. LAWRENCE, RAWAL PINDI, INDIA.

SO much has been written about the villages of India that it is not possible to get anything new, but to us who are going constantly to these villages new things are daily being seen and heard.

In Sialkot, Pasrur and Zafarwal dis-

tricts you walk through dust ankle deep to a lot of low, flat-roofed mud houses crowded together, swarming with dirty faced children, barking dogs, and fierce-looking cattle, with a slimy-looking pond on one or more sides, made by taking out the earth for these

houses and the water from the summer rains collecting there. This pond is the bathing place of the village. In the canal districts you walk through deeper dust, crossing little canals here and there, and coming to flat, mud houses, but not huddled together, and having broad streets—not paved streets with sidewalks, however—and the houses are higher and better ventilated. In the northern districts, you walk over stony ground going down and up ravines and crossing streams on stepping stones, coming to flat-roofed houses generally of mud, but many of stone and frequently on the hill-side so that the roof of one tier makes the doorway for the tier above.

The district missionary must realize her dependence on God for guidance, hourly, for she feels the vastness of the work and her own weakness to speak the words of life in convincing power and to go to the ones God has prepared to hear the word and must ask guidance step by step.

In this way the first villages were opened and in this way the work must advance. Once two young workers were nearly to a village when they confessed to each other their fear of approaching a strange people and their weak faith, so they went back to the tent and talked to their Heavenly Father until their fear left them and their faith was strengthened and they went into that village to give the message in His power. Now the number, of those whom God has called, has become so great that services are held for the Christians in from three to six villages a day all through the winter months, and if non-Christians are not getting the Gospel given to them as they should it is not the fault of the missionaries, but of the lack of missionaries, and

a matter of prayer and inquiry for the whole Church.

The most important and perhaps the most difficult work is the establishing of congregations and the helping and encouraging the self-support pastors. The people are very poor, so that it takes a great faith to commit one's self and family to the uncertain support of the people. In the very beginning of self-support, one year a congregation gave their pastor only the merest pittance to live on, but he had promised the Lord that he would bear all sorts of hardships for



A PARTY OF AMERICAN AND INDIAN MISSIONARIES OUT ON AN EVANGELISTIC TOUR.

His sake. The next year was famine among the people and they said they could not give him any money, but he said he would not leave them if they would feed him and his family day and day about, so it was agreed. One evening, however, no one came to call them and after waiting a very long time, the pastor went to the house and told them they had not kept their promise to give them food that evening. The family confessed that they had not, but that they had only had dry bread and little of that and were ashamed to ask their pastor to share it with them.

He made reply, "It was my right to suffer with you and if you had not had any bread at all we could have sat around the fire and worshiped God and shared His blessing together." They acknowledged that they could have done that and from that on they had great blessing.

Village women with families who work hard all day find it very difficult to learn the lessons required of them and it takes infinite patience to teach them, and great praise and honor is due the Indian worker, who not only teaches the men of his congregation but the women as well. Another important work is that of looking after the boys and girls who are already reading and urging on parents the need of education for their children. The day and Boarding Schools would soon go down if this work was neglected and great patience and tact are needed to encourage the parents to send their children to school.

Weddings and engagements are no small part of the missionaries' duties; for instance, an engagement has been entered into when the parents were heathen and money has been given, then perhaps, one family has been baptized and they do not want to marry the son or daughter to a heathen, but it is difficult to break the engagement or pay back the money. If there are orphan girls in your care, their marriage arrangements must be made and it is a very great responsibility.

The Hindus will generally receive you into their houses and give ready assent to all you may say and politely agree that idol worship is not the true worship and while they are saying these things be going through some idolatrous practices.

A Hindu woman was being visited and she assented so heartily and said she be-

lieved many times but when asked why she did not confess Christ as her Savior said, "Yes, while you are with me and telling me all these good things I believe that Christ can do what you say He can, but you go away and do not come again for a year and Satan comes in and takes all the good away and what can I do."

In the southern districts there are many Hindus but in the two northern districts the people are mostly Mohammedans who live in the villages. The Mohammedans are taught their Koran more or less but in India where Arabic is not a spoken language and only understood by a select few, they learn the letter of the law but do not have the understanding or the spirit of it.

Argument will seldom convince a woman, it is said, but it certainly will never convince the densely ignorant women of India. "But the Word of God is quick and powerful, sharper than any two-edged sword." Mohammedan women are sitting in dense darkness only rivaled by the darkness of their Hindu sisters. The women in the villages and cities can only be brought into the light by those who have this light themselves going into these dark homes and bringing the Light of the World with them.

But remember that these light bearers go into the strong-holds of Satan and he is using all the powers of earth and hell to keep them out of these homes. You by your prayers can break the power of Satan and make it possible to preach to these in prison.

Many say, "We know your Jesus but He is not our prophet or Guru." Others give the smile of welcome and sit quietly reading the Word of God and confessing by their lips and their lives that they believe in Him and follow His teachings.

WHAT WOULD IT MEAN IF ALL OUR CHRISTIAN GIRLS IN INDIA WERE IN SCHOOL?

BY KATE A. HILL, SANGLA HILL, INDIA.

PART I.

“**T**HEY have been taught a little reading, writing, arithmetic, sewing, cooking, washing, many Psalms, Bible verses and portions of chapters. We have also tried to teach them *NOT* to lie and pilfer, to hate vermin and filth and shiftlessness generally, to obey their teachers, control their tongues and to love God and one another.”

—Annual Report of India Mission, 1911.

If all our girls were in school they would all be taught just these things that the twenty-five girls in Gujranwala Girls' Boarding School learned.

Only *twenty-five* out of the hundreds, yes, thousands, in our villages. Why only twenty-five? No more can be accommodated. If you visited the mud rooms and close quarters, you would feel even twenty-five too many. The Girls' Boarding Schools in Sialkot and Pathankot are just as full, although the buildings are larger and the accommodations better. We have become so accustomed to think of it being the privilege of the few, the ones and twos of a group of villages, and then not even *one* or *two* from *every* village, to go to school, that when this question was sent to me it was weeks before I could even attempt an answer. Even yet my imagination fails me.

We have to work about the edges of so many problems. It is only a few of the villages in our districts we can reach. It is only a small number of lives in each village that we really touch. It is still a smaller number that we really influence. Only a few houses in the cities are visited. The number of Christians under regular instruction, while great,

is only a small portion of the whole. Such a few of the sick and needy ever reach our hospitals, yet they are always full. And so on and on—everybody busy—every department full, and still only a fraction of the whole really reached. So to take up a subject like this and tell what it would really mean to have all our girls educated in schools seems to me an impossibility.

If *every* girl was taught a *little* reading, writing and arithmetic—if *every* girl was taught *not* to lie, pilfer, quarrel and fight—if *every* girl was taught to hate filth and vermin and shiftlessness, to love God and one another, what would it not mean!

I first see the girl in her village as she runs out to meet me, half clothed and ragged, dirty and rude, with a baby on her hip, or it may be a basket on her head and a broom in her hand, just starting out to sweep up the cattle yard of the farmer. If not well acquainted she may slip off unobserved without even giving me a chance to teach her. Or some mother whose whole time and thought is given to the question of how to get enough to feed her family may hurry her off lest the farmer's wife be angry that the sweeping is delayed and so the opportunity of being taught even occasionally is lost. When the class is collected they sit on the ground before me while I sit on a Punjabi bed. They are dirty, rude, noisy, pushing, pulling, shoving and striking one another. Bad words fall from their lips without any thought. No one ever taught them it was wrong. Charms or strings to heal some sickness, cure a boil, or keep off a spirit, are sometimes seen. Their little ears are full of

holes to be ready for the ear rings sure to be theirs when their engagements take place. Noses are pierced for the ring every untaught village girl longs to possess. Heads and clothing are full of vermin. Hands and faces have not been washed. Later in the day they will go out to the canal to wash. Little, ragged,



KINDERGARTEN CLASS IN INDUSTRIAL HOME, PASRUR, HAVING THEIR DINNER OF RICE.

dirty, unkempt girls more like little animals, either loved without measure or punished most severely according to the mood of their parents. They have full knowledge of all the evil of the village—nothing too vile for their ears to hear. Lying seems easier than speaking the truth.

If all these girls were in school and taught the things those girls in Gujranwala are taught what a transformation would take place! It has taken place in the lives of those there and of the hundreds that have passed through the Boarding Schools of the mission. "Take me with you next vacation" said a little girl to the missionary. "Don't send me back to the village. They don't keep the Sabbath. They give gali (abuse). They lie and my father beats my mother. They are not like Christians to me!" She had been to school and her ideals were higher and her knowledge greater. If *all* the girls were like her our village Christians would soon be led into greater knowledge

and have better ideas of what it means to be a Christian.

"Many have become teachers in the Punjab. Many are Bible women and carry the Word to thousands. Many are workers in mission hospitals. Many have gone back to their parents and become blessings to the community in which they live, teaching them things concerning the better life."

—Annual Mission Report, 1911.

This gives us the answer of what a power these girls of the Punjab would be if *all* were educated. The great majority of the girls who pass through school are married and are in homes of their own. Faithful wives and loving mothers, teaching their children the things they learned

in school, shielding them from the knowledge of the evil all about them, training their tongues to lisp Bible verses and sing songs of praise instead of giving abuse and quarreling.



EXTENSION OF THE GROUP IN No. 1, COMPLETING THE GROUP.



THE VILLAGE WASHERWOMAN TAKING AWAY THE WEEK'S WASHING FROM GIRLS' BOARDING SCHOOL, SIALKOT.

It is in the homes the beauty and usefulness of the lives of educated girls are best seen and that is working the greatest change in the Punjab.

One such a home where the mother is a former school girl was recently called upon to give up their oldest daughter, a beautiful girl of sixteen, just entering

upon her last year in school. But there was no murmur, no complaint. Heathen neighbors and Christian friends of less knowledge and faith tried to come to mourn after the fashion of the country, tearing their hair and beating their breasts. But not one wail came from the mother's lips and no mourning was allowed during those trying days. She

There was no educated girl in that family, although fairly well taught as compared with many of the village Christians. It was such a hard trial and at the last they could no longer withstand the entreaties of neighbors and friends and their faith failed and the sorcerers were called and the old custom of beating drums to drive out the evil spirit was allowed. There was no educated girl in that family to withstand against the old customs and usages.



THREE LITTLE MAIDS FROM SCHOOL

These are three bright, beautiful little Christian girls, all of whom are attending the Mission Girls' School in Zafarwal. Only those acquainted with India can imagine what these have been saved from, and what the Gospel brings into their lives, of happy childhood, and of promise for the future.

had only words of love and a message of peace for all who came. Full of praise that God had taken her daughter before the evil and sorrow of the world had touched her.

This in contrast with another home where a loved one lay sick while weeks stretched into months, and months into years and no release from suffering.

If *all* the girls were in school, were being educated, there would be more *real homes* in the Punjab; there would be more love, more truthfulness and right living; there would be more cleanliness; there would be greater peace and joy. Our Punjabi church would be transformed. It would become full of life and power. The leaven of the Gospel would be working faster. That day when the *whole land* would be filled with a knowledge of the Lord would be hastened. *When*, oh when, will it be? *Not* with present forces, *not* with present equipment. It will be when many more of you in the home land hear the cry of these ignorant "babes in Christ" and come to teach and to love them.

It will be when *you* mothers train *your* daughters to hear the call of the needy instead of pleasure, society and position.

It will be when the wealth God has given you is *poured* into His treasury. "Freely ye have received, freely give."

It will be when *you* truly love the Lord Jesus Christ.

"Jesus said, Simon Peter lovest thou me more than these?"

"Yes, Lord, thou knowest that I love thee."

Jesus said, "*Feed my lambs.*"

PART II.

"But who will teach my wife and children?"

The population of the Punjab in 1911, exclusive of native states, was about 20,000,000; of these, eleven million are Mohammedan, six and one-half million are Hindus, two and one-half million are Sikh and the remaining half million is distributed among Christians, Parsees, Jains and others.

About 165,000 enrolled themselves as Christians. So the Christian community is still a fractional part of the whole, but nevertheless the increase is astonishing. It is a fact which makes urgent demands on our missionary staff as well as on the supporters at home.

To bring it a bit closer to you: The population of our India Mission field is about 5,075,000. In 1911 we reported 52,029 in the Christian community, an increase of 3,005 in 1911. To care for even this, taxes our present force and equipment and no one better than ourselves feels or knows how inadequately our work is done.

How many more we want in schools! How many more we want taught in the villages! How many more we long to reach!

Every missionary, whether she is in school, hospital or district, every day hears the call of those who are not being reached. Daily we meet those to whom our message is new. If you were asked the question, "If all is true, why did I never hear before?" What would *your* answer be?

We are reaching many. Great progress is seen. Christians are growing in grace and knowledge. Heathen are hearing the Gospel. The sick are being healed, but it is only after all the *ones* and *twos*. With the present force that is all that is possible.

In our large cities some streets and houses are regularly visited but the great majority are unentered.

What can one missionary with one small school and two or three Bible women do in a city of several thousand? How many can be taught? How many must remain indifferent and ignorant?

Multiply this with the number of large cities all over the mission field and find your own conclusion.

There is a college where Christian and non-Christian students attend. There is none for girls. Where are these men to get college trained wives? There are three high schools for non-Christian boys. There are none for girls. Suppose one boy in high school becomes influenced in the school for Christ and he wants to confess His name. His sisters and the girl with whom his marriage arrangements are made have not had equal advantages with him and a close acquaintance with life in the east would soon cause you to know why he leaves school, enters business or a profession and becomes indifferent to the claims of the Master.

But away out in the districts the number of non-Christian women untaught and unreached becomes more bewildering. It was in Rawal Pindi District that this question was asked. A Mohammedan had met Mr. Anderson, had been taught, professed to believe, longed to confess, but his wife and children were in a remote part of the district. They had never been visited so the question with a wail of hopelessness and pain came to his lips, "Who will teach my wife and children?" The next year the mission sent two lady missionaries. They have traveled by cart, by rail, on donkey and on foot all during the camping season, but only have visited a fraction of the villages and then only one or two

houses in a village. When these two went to Rawal Pindi, Jhelum District was left vacant, waiting, hoping that in another year some one may be sent to those women away out in those villages.

The hardest task of each district missionary is to "move on" leaving this village on the right hand side of the road, this one on the left and that one off a few furloughs. But camping days are few, large areas must be covered. The Christian community presents a great field and a needy one.

Another hard task is to go off into the district for three and four months and leave the station work behind. Take for instance our own station of Sangla Hill. It is only a small village and other places could make a stronger plea.

During the summer months we are at work in the city and nearby villages. By many visits, some coaxing, much loving, great patience together with faith and prayers, some women begin to read. It is a long, slow process through the primer and into the Gospel. It is a longer, slower process often to awaken an interest in the Gospel lesson. Indifference, prejudice and ignorance must all be overcome. The first chapters seem endless, so little interest is shown. But chapter six seemed to interest her. A certain Psalm seems to take hold of her. She looks forward to our weekly visit. We begin to love her more. She loves us. She speaks reverently of Jesus. Light seems to be breaking when the camping season arrives. We go out into the district. Days and nights are full of happy interesting work. Surely none more needy or helpless than these! Camping season comes to an end. It is too hot to live in tents with safety. It is not because the work is completed we turn to the house. We go at once to our women in the city. One has moved away.

Another is sick. Another has a little son. "It is so long since you went away." "Do you remember what we were reading about?" "How can I remember so long?" And we must begin all over again and in many instances fail to arouse interest again. Oh, it seems too hard. But it's true!

Perhaps the hardest thing I ever was called upon to do was to leave such a woman whose husband was a real inquirer. He first came and asked us to teach, his wife because she was home-sick and lonely, and he couldn't stand her complaining and weeping any longer. She was alone in a strange city and the visit of the Miss Sahiba was new and interesting. She wanted lessons in English as well as in Urdu. These were given and a Scripture lesson each day. The husband used to be in a nearby room so he could hear and not be seen. He became interested. One day he left a letter with his wife asking if there was no one with whom he could read. We gave him a letter to the missionary. He began to read with him. As the days went by he became interested, attended church and was most anxious for his wife to learn all possible. Well he knew that without her consent and co-operation it was useless for him to become a Christian, unless he left her. That is often too great a step. The summer passed, camping season was near, we must go. There was no one to leave behind. I wish I had his letters entreating, begging us to not go but to continue with their lessons. "We are interested," he wrote, "perhaps those you go to will be indifferent!" The wife knew but she was unconvinced. The husband believed but wanted to bring his wife with him. We went to camp. She went away to a city on the frontier. She was ill with fever and was in a mission hospital but when she realized she

would die she went home to her people, but the doctor, in reply to our letter, could not assure us she went believing in Jesus. The husband was transferred from our station. I do not know whether he was ever baptized or not. But the question remains, would a few more months of teaching and reading the Gospel, and prayer with her and of close association and love have won her for Christ?

The question is, after all, unanswered. "Who will teach these wives and children?" They are not out in the world as the husbands and fathers. They cannot go to the public services. If they ever are taught the Gospel it must be carried to them. They are here waiting. Are they your neighbors? Do you feel their need? Perhaps, yes certain it is, that they are waiting *for some of you to come and teach them.*

SELF SUPPORT WORK IN OUR CONGREGATIONS OR OF NATIVE MISSIONS.

BY MISS LAURELLA G. DICKSON, GURDASPUR, INDIA

TO get an account of the beginning of this movement in our mission read the sixth and seventh chapters of the little book "One Hundred Girls in India." How interesting the description of the pastor and his wife as they prepared to combat the revival which the Holy Spirit was leading. See how they made that hasty journey to Zafarwal and

with what intent. Think of the mother and babies on the pony and the husband walking and as they hurried along they were eagerly preparing a sermon which was to stop a religious revival. How true the pastor's conclusion, "I saw it was of the Lord. What could I do against it?"

See how skilfully the Holy Spirit led



SESSION OF THE GALOTIAN CONGREGATION.

This is a typical meeting of the session. On the bed are seated Babu Shadi Khan, with the Bible in his hand. ~~He is a member and a lay member-elect of the congregation.~~ The man seated with him writing, is Rev. Jivan Mal. ~~He is the moderator of the session with the ordination of the pastor.~~ The three men seated on the mat are converts from the Chuhras. They are laboring men of the village, and compose the lay members of the session.

this chosen instrument through the snare of Satan on to victory.

Beginning with that time and following up the history of self-support in our Punjab church we find what great things the Lord has done for us.

After this pastor, the next to take the step were two young men in Pasrur district. One of them is now a professor in our seminary and is supported by the Indian church. The other has been for some time the pastor of the large congregation at Martinpur.

Self-support is a subject difficult to define because of the varying conditions under which it is carried on.

In some of our larger centers we have good brick churches which have been

erected at mission expense and among the members of the congregation will be found influential men and women drawing good salaries as mission or Government employees. Under such conditions it is not so difficult to pay the pastor and keep up the expenses of the congregation.

In the regions where the big canals have recently been opened the laboring people are more prosperous and get better wages than those in the older districts. In Martinpur village the Christians themselves are the landholders and they are well-to-do. They have built their own church and are supporting their pastor and school teacher. But in the older districts where the Christians are still practically the slaves of the Hindu and Mohammedan farmers, they are not able to do so much for themselves. But gradually they are taking up the burden of their own support.

Recently our Presbytery met in the bounds of one of these village organizations. There are eleven villages included in this special circle. The entertainment for delegates and visitors was provided by the Christians from four of these, each in turn providing one meal.

Last year a committee of Presbytery visited all these villages and made an every-member canvass for salary pledges. It sounds very small to you to hear that one man pledged sixty-six cents a year on salary, and another eight cents, and another twenty cents, and so on. A very few promised as much as one or two dollars a year. When the canvass was completed all these people were urged to be present at a meeting which was to be held at the home of the catechist. On the appointed day a fair representation from the villages came together. The first thing necessary was to explain to these simple-minded peo-



A SELF-SUPPORT PASTOR AND FAMILY.

Rev. Mulaim-ud-Din, Pastor of the Zafarwal Congregation. This man is one of the most efficient of the younger pastors, doing his work in a humble and helpful spirit. His wife was educated in the Pasrur School, and is one of the girls rescued from the famine.

ple what was being done. They did not know what was meant by elder or deacon, or what was expected of such an officer.

The intention of the committee was to elect one man from each village to one or the other of these offices, and the elders were to compose the session, while the deacons were expected to collect the salary for the pastor.

Panjabies are human and among the brethren were several who were desirous of being elected to these places of honor. Before the vote was taken, the chairman asked if all present would promise to support the ones who would be chosen and debar jealousy and strife from their hearts. The people of one village would not promise and consequently no one was elected from that place. The names were voted on one by one, and after the election, the ordination and installation took place and the congregation was organized. The man who was catechist is now stated supply and in course of time will be ordained and installed as pastor. He has a marriage license and marriage fees added something to his income.

The two harvests of the year are wheat and other small grain in the early summer, and corn, rice, field peas, cotton and sugar cane in winter. After each harvest the people are expected to pay their half-yearly subscriptions to the pastor's salary, either in money or produce. I am sorry to note that sometimes these pledges go unpaid and then comes the trial of the pastor's faith. Once we heard that a Mohammedan woman gave the pastor's wife four pounds of rice because she learned that there was nothing in the house to cook. The Lord remained faithful and fed those who trusted Him. The people in these circles are urged to build their pastors' houses and their school buildings. That phase of the work is progressing slowly. In most places as yet they only build up the mud walls and put on the roof while the mission pays for the wood that is used. But even that is a step in the right direction. There are now thirty-three out of our forty-eight congregations self-supporting and we are praising God daily for His goodness to His church in the Punjab.

OUR HOME MISSION WORK IN INDIA.

BY MRS. E. F. STEWART, SIALKOT.

THE desire of all well-wishers for the India church is that it may become self-supporting. This goal has not been fully reached, but there is growth and progress along this, as on other lines.

These people are poor, most of them living in a state of poverty hard to be understood in America.

Providing for the wants of their religious teachers, however, is no new thing with them. Hindus and Mohammedans give liberally to their gurus and fakirs, though the liberality might sometimes be called extortion. The people reverence

and fear their learned (?) men, and wish their favor, as well as dread their curse.

So our India Christians should be able to support their own pastors if the latter were willing to live as their parishioners live. Education, however, has brought with it seeming necessities to be supplied, and common decency demands more than is often found in the homes of the people. Still many of them do provide for their own pastors, and at present we have thirty-three self-supporting congregations, and the past year the na-

THE LEPERS.

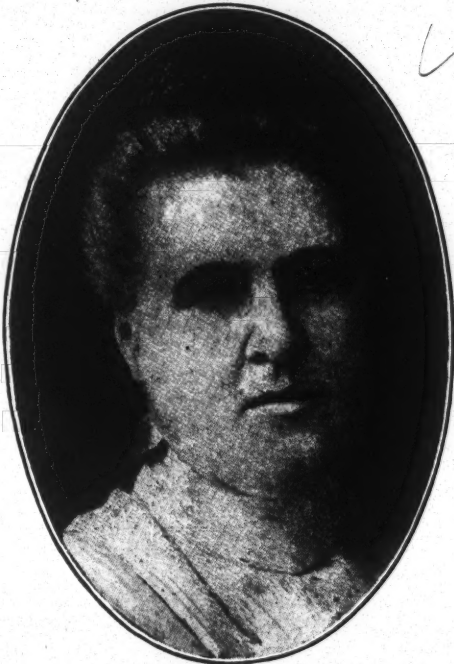
(See Article on Page 123)

The inmates of an asylum of lepers of the Himalaya mountains in India. Into these darkened lives our missionaries carry the glad tidings of the Gospel. The picture is a most striking one, there being depicted in the faces of the lepers the sad story of the lives beyond the power of words to describe. The expression and pose of those shown in the group is characteristic of the lepers. The ravages of the disease may be seen where the bridge of the nose of some of the victims has fallen in and in the foreground are those whose feet and hands have been attacked, their fingers and toes being gone.



Blessed are they that do His commandments, that
they may have right to the tree of life, and may
enter in through the gates into the city.

Rev. 22: 14.



MRS. JOHN A. WILSON
AUGUST TWELFTH
NINETEEN HUNDRED AND
TWELVE

ENTERED
INTO
ETERNAL
LIFE



MRS. N. WYLIE STEVENSON
OCTOBER SEVENTH
NINETEEN HUNDRED AND
TWELVE

Late Editors of
The Junior Missionary Magazine
“Workers together with Him.”

“Now they meet and gather round him,
and together enter in,
Where the rest is consummated and the
joys of home begin,
Where the tempest cannot reach them, where
the wanderings are past,
Where the sorrows of the journey not a
single shadow cast.”

tive church has contributed for *church work alone* something over \$6,000.

In addition to this, for about seven years the native church has provided the salary for the India professor in the Theological Seminary. But it is a comparatively new thing for these people to think beyond their own immediate neighborhood, or even beyond the round of their daily toil. The world outside of their own ken used to mean nothing to them. Working to "fill the stomach," as they say, was all of life to most of them. It was to such that Christ said "Labor not for the meat that perisheth."

It must be remembered, too, that these people have little initiative. It is not many years since the feeling prevailed that only the Mission, that is the foreign missionaries, could begin, carry on, and support the work of evangelizing this country. It is comparatively of late years that they have been feeling their responsibility to the "regions beyond"—not even yet as they should, perhaps, but certainly a great advance has been made. But the church, like every live thing, is growing and expanding, and it is a matter for rejoicing when she is ready to organize, carry on, and *pay* for the work of sending the Gospel to those as yet sitting in darkness.

It means much, too, when some of her best preachers, depending upon her alone for support, are willing to leave home and friends and go to what seems to them a land very far off, to live and work among strangers, many of them unfriendly, some antagonistic.

And so, when in 1907, the indigenous church was stirred up to undertake Home Mission Work, the mother church in America had good cause to thank God and take courage. It was at the Synod meeting that year that a committee was appointed, which, at the next meeting in

1908, brought in a report embodying regulations for the control of the work. A Home Mission Board was organized, a field selected, and towards the end of that year an ordained minister and a helper were sent out, another minister and a helper joining them a year or so later.

About 150 miles west of Sialkot lies a part of our mission field which has never been cultivated, because no missionaries could be spared to go there. This was chosen for the Home Mission work, not that it appeared a more promising portion than other places, but certainly as needy as any. Two centers as headquarters have been established, one at Khushab, and one at Mianwali. Reading-rooms at these places serve to draw men together to read and hear about the Christian religion. Bazar preaching is carried on, and also itinerating in the surrounding country and villages. Sabbath services are conducted, and Sabbath Schools and a Women's Missionary Society are reported. (Don't forget this great-grand-child of your home society!)

As a result of this work, in less than four years there have been 68 baptisms, 20 of them this past year.

Of course there have been difficulties and discouragements, for Satan does not intend to relinquish India without a fight. But the Gospel chariot moves on. Where Christ is lifted up, men are drawn to Him. India is hearing the good news of salvation, and by the help of your prayers, and the grace of God, and the Holy Spirit working with his word in the hearts of men, India's people will be brought to Christ.

Don't forget your part in this good work. "More things are wrought by prayer than this world dreams of." Your money is not asked for this special work. *But your prayers are needed.*

THE WRONGS OF THE HINDU WIDOW.

BY MARY J. CAMPBELL, PATHANKOT, INDIA

A FEW evenings ago an old Hindu man, tall, lithe, with scant grey locks, came out to see our new building. He met me in the old-fashioned, courteous way by putting up his folded hands to his forehead as he bowed lowly before me. I offered to show him through the house which pleased him very much. He took special interest in an up-stairs class room for the pupils of the first year High department where we have a skeleton and a globe.

The foot of the skeleton held his attention a few moments and he wondered if his feet were made the same way. He could not understand the globe and asked me to explain its mysteries. I do not think he believed all I told him, for he insisted that there are twelve suns and that the Island of Ceylon is made of gold.

Before leaving, he entered upon a long dissertation concerning the benefits of education for girls and assured me I was doing a great work. With a break in his voice he closed by giving me a little peep into his heart and home life:

"You may have heard," he said, "of my sorrow. I had a son, a young man who died six years ago, leaving a young widow. All these years she has mourned and grieved over her sad fate. One evening, a few months ago, in a fit of great depression she went out and threw herself into a tank that is not far away from this school. The next morning her body was found floating on the surface. If she had had what you are giving these girls, useful, interesting information, she would have been living yet, and I would have been spared much disgrace. Our customs are bad. Had she been allowed to remarry, all might have been different."

I had heard his story, heard more than he would have cared to have me hear. I had heard how cruelly his widowed daughter-in-law had been treated in the home by her sister-in-law and her husband, how she was constantly being reminded that she was the cause of her husband's death because of sin in some former existence. When the sister-in-law's little baby boy died and the young widow, who loved the child, wept with the others, she was told that she was the one who brought all these calamities on the home. Little wonder if the poor thing sought to end her miserable life! But it was whispered that there had been foul play, and that she was killed by the inmates of the home and her body taken out and flung into the pond. Perhaps the truth will never be known on this side. One thing we *do know*, that even to-day in our own mission field there is untold suffering being silently endured by our little widow sisters. One does not see it out on the public highway, nor by a casual visit to a place, but it is there.

Will you take time to read the following account of a widow's life as given by a Hindu widow herself in modern Hinduism? It is so truthfully and plainly told that I feel every sister in the United Presbyterian church should know it.

She says:

"There are four castes among Hindus. The one I belong to is the third. It treats its widows worse than those of some others.

"In the Punjab they are not so strict in enforcing their customs with widows; but though we live in the Punjab, our family comes from the Northwest and

as we are rich and well-to-do our customs are kept up scrupulously.

"When a husband dies his wife suffers as much as if the death angel had come for her also. She must not be approached by any one of her relations but several women, from three to six, wives of barbers are in waiting and as soon as the husband's last breath is drawn they rush at the new-made widow and tear off her ornaments. Ear- and nose-rings are dragged off, often tearing the cartilage, and if the arms are covered with gold and silver bracelets, they do not take the time to draw them off one by one, but holding her arm on the ground, they hammer with a stone, until the metal, often solid and heavy, breaks in two; it matters not to them how many wounds they inflict; they have no pity, not even if the widow is a child of six or seven, who does not know what a husband means.

"At the funeral, the relatives, men as well as women, have to accompany the corpse to the burning ghat. The men follow the corpse; the women come after and last the widow, led along by the barbers' wives. At least 200 feet intervene between her and any other woman, for it is supposed that if her shadow fall on any she would also become a widow. One of the rough women goes in front, and shouts aloud to any passer-by to get out of the way of the accursed thing, as if the poor widow were a wild beast; the others drag her along.

"Arrived at the river, or tank, where the body is to be burned, they push her into the water and as she falls, so she must lie with her clothes on, until the body has been burned, all the company have bathed, washed their clothes and dried them. When they are all ready to start for home, but not before, they drag her out,

and in her wet things she must trudge home. It matters not what the weather is, in a burning sun, or with icy wind blowing from the Himalayas. They care not if she dies. Oh, I would rather choose the Suttee!

"Many are happy enough to die in consequence of these sorrows, for however ill they may become, no care is taken of them, or medicine given.



"THE HANGING OF THE CRANE."

This is a Punjabi Village Bride and Groom. The picture was taken just after the wedding, in the court yard of their home. They are shown standing by the ordinary mud hearth, on top of which is seen the sheet iron griddle, and in front of which lie the fuel of "buffalo chips." Both the bride and groom can read, having been taught in our Mission Schools. This is the result of Christian Missions for the Hindu girls in great contrast to the word picture the writer of this article draws.

"I once went to a funeral (before I was myself a widow) where the burning ghat was six miles from the city. It was

the hottest month of the year and though we started at sunrise, we did not reach the house until 3 p. m. I shall never forget how we women suffered from the hot blasting wind that blew on us like fire, and the blazing sun. We were almost worn out with heat and thirst, though we had often stopped to rest and drink. The poor widow dared not ask for a drink, or she would have lost her character, the women with her might have given her water if they had liked, but they would not.

"At last she fell, but they pulled her up again and dragged her on, told her not to give way, she was not the only widow, and taunted her when she wept with wanting a husband. When she had no strength left even to crawl, they dragged her along like a bundle of clothes.

"On arrival at the house she was flung on to the floor in a little room; still, though they knew she was almost dead with thirst, they did not give her a drop of water, and she dared not ask for any. She was a relative of mine, but none of us dared to go near her, for it would have brought down maledictions on the head of any who tried it. At last one young woman, after watching a long while, saw her opportunity and slipped in with a vessel of water. The widow ran at her like a wild creature. I cannot describe how she behaved. At first she did not recognize her friend. She drank and drank until life and sense came back to her. Then she fell down at the feet of her who had brought the water and embracing them, said 'Oh, sister! I will never forget what you have done for me! you are my God, my second creator. But go away quickly. I pray that no one may ever find out what you have done, or we shall both suffer. I promise I will never tell of you.'

"For fifteen days after a funeral the

relatives must eat and drink only once in the day; but the widow must keep up this for a year, with frequent fasts. When she returns from the funeral she must sit or lie in a corner on the ground in the same clothes she had on when her husband died, whether still wet or by this time dry. Now and then one of the barbers' wives comes and looks after her, or if she is too poor to pay for their further kind (?) attention she must sit alone. Oh, cruel place! Each widow knows you well and remembers you with bitterness. Though she is in her corner alone, and must not speak to anyone, they are near and talk to her in this way. The mother-in-law says: 'The horrid viper. She has bitten my son and killed him, now *he* is dead and *she*, useless creature, is left behind.' And this, even though the speakers may themselves be widows. Oh, God! I pray Thee, let no more women be born in this land. The sister-in-law says: 'I will not look at her or speak to such a thing.' To the widow they say: 'What good are you? Why are you still living in the world?' If she cry and show her grief, they say: 'How immodest, how abandoned. See, she is crying for a husband.'

"They have no pity. Only those who have been through it, know what it is. You



MODE OF TRAVEL IN THE MOUNTAINS.

must feel this grief to prove it. Whose foot has the chilblain feels the pain. For thirteen days the widow must sit and bear this.

"Oh, Lord, why hast Thou created us to make us suffer thus? From birth to death sorrow is our portion

"The English have abolished suttee. But, alas! Neither the English nor the angels know what goes on in our homes.

And Hindus not only don't care, but think it good.

"I am told that in England they comfort widows' hearts, but there is no comfort for us."

Can we imagine anything more pathetic than the foregoing statement?

Thank God there is comfort for the Hindu widow in Christ Jesus. Pray for all who are seeking to help these truly helpless ones.

MEDICAL AND INDUSTRIAL MISSIONS.

BY E. JOSEPHINE MARTIN, PASRUR, INDIA.

IN point of development medical missions are in advance of industrial, for, as yet practical industrial training is only in its infancy. Neither is lacking in opportunity for further development and usefulness in the advancement of the Kingdom of Christ. Naturally Medical work comes first in the development of any mission, for this is the pioneer which opens the way for the Gospel. Many stories are told of the late Dr. Pennell, who worked on the frontier among the turbulent tribes. He was sometimes called into Afghanistan, otherwise closed to any missionary effort, where his Christian influence and successful treatment of the sick did much to soften the hearts of these well-nigh unapproachable people.

There are long-standing deadly feuds between some of these villages. Dr. Pennell would sometimes be escorted by a guard from one place to the border of the territory belonging to a hostile village, where an escort from that place would meet him; and thus he would make long tours among the villages healing the sick and dropping seeds of truth. When he and a fellow-medical missionary recently died within two days of each

other as the result of performing an operation on a villager brought to their hospital, the whole city and country around about mourned and such a demonstration of sorrow was made as had never been shown even for their own rulers.

Not only is the healing of the body an opening wedge for other mission effort on the outposts, but the work in all parts of the country gives proof that it is helping to undermine the old India, caste and superstition bound. There is a magnificent hospital in South India, where a Raja, through gratitude for medical help given to the women of his household, has built a fine apartment rest-house just outside of the hospital walls, where the friends can stay who wish to be near the patients whom they have brought to the hospital. They say that if the doctor in charge could be relieved in order that she might make the visits she is called upon to make throughout the whole district, the fees she could collect would erect the added buildings needed for the growing work, and help materially in the support of the hospital. Her name is known and revered in thousands of homes both high and low throughout the district.

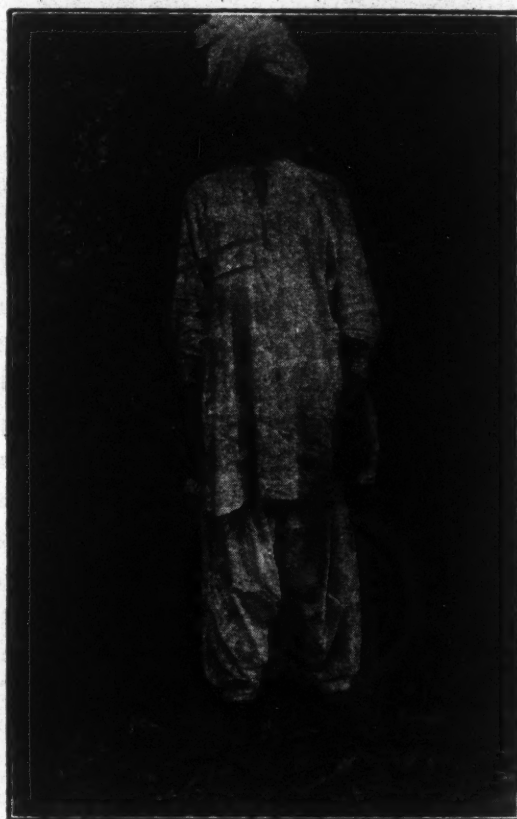
Devotion to the work under adverse

circumstances is exemplified by a doctor in another part of the country. She has means of her own, but came to India because of her desire to work for Christ. She is painfully homesick, and the depression from seeing the awful suffering has sunk into her soul, but she bravely holds on, notwithstanding the fact that she could live in comfort and refinement at home.

With every serious operation there is a risk to the reputation of the doctor and hospital because of the inborn suspicion and prejudice against foreigners found in the people. When all goes well and they see the benefits of treatment received, they flock to the hospital and even to the tent of the itinerating missionary. They expect as a matter of course that any disease should be healed by these who have such great knowledge. But should some one die during an operation, for instance, the seed of doubt sometimes spreads far. An operation had to be performed on a young boy as the only chance of saving his life. He died, because he had not the strength to rally after the shock. The father of the boy, an advanced Christian, felt satisfied that it had been the only thing to do. Afterwards as he went about among the villages, on his work, he heard but one thing from the people who gave him consolation: "What a pity the operation was performed!" they said. "He might have lived if it had not been for that!" Some even insisted that the native medicine men could have done better than the foreigners. The father did not allow this to affect him, but the mother almost succumbed to the regret that she could not overcome.

Bible teaching is carried on systematically in the mission hospitals, yet should a conversion take place, it might mean a partial temporary cessation of a work

that it has taken years to build up. Not long ago, such a conversion took place in the mission hospital in a sacred city of the Hindus. When application was made to the English Deputy Commissioner, he begged that the baptism would not take place in the hospital or in the city as he feared results. The doctor was true to her calling as a missionary and



A PUNJABI MOHAMMEDAN BOY.
A BRIGHT SERVANT BOY, OF ABOUT 14
YEARS, WHO SEEMS TO BE MUCH INTER-
ESTED IN CHRISTIANITY.

the baptism did take place, although it was necessary afterwards to send the convert to another place for a while. India has not, as is sometimes supposed, waited with expectancy, for hospitals to open for her sick. The hospitals have not only had to win openings, but have constantly to put forth effort to hold the good will of the people, in order to win them for Christ.

As medical work is naturally the first line of missionary effort undertaken, so

industrial work naturally comes last, for it means the individual development of the independent Indian Christian. In India it has been hard to establish anything like successful industrial training, and many schemes have been tried and abandoned.

A Hindu gentleman recently traveled in the States, and on his return, he wrote a most interesting article for a vernacular paper, which is in no way connected with missions. He compared the conditions of the two countries, much to the disadvantage of India. He spoke especially of the dignity that labor had in the States, and how this had developed a sturdy race of people, and how the lack of respect for labor of the hands had degraded the people of India. A missionary had his workers read this article when they were in for their monthly meeting. They considered it as a huge joke, although the writer had been most earnest in his appeal to his countrymen. The sentiment in favor of independent labor has to be yet created among even the Christian community. To be able to read and become a teacher or worker for the mission, a railway ticket collector, or a government clerk, seems to be the ambition of the Indian youth. Labor with the hands is done by special castes and the trades are passed down from father to son, and a hundred years has shown little change in method. The mason uses much the same methods and tools his forefathers did one hundred years ago. The Government is making great effort to arouse the people to modern ideas, but little result is so far evident.

At a religious fair, the Government secured a plot of ground near by for an agricultural display, offering prizes for the best entries. Improved plows and other farm implements were also displayed.

The farmers showed little interest in these, but stood with wide-open eyes watching a stocking machine which knit stockings as a crank was turned.

When industrial work was started by some missions it was for the purpose of giving converts employment, who had left their homes on becoming Christians. A foreign market or a market among foreigners in India had to be developed. And, even now, the majority of the industrial plants make lace, drawn-work, Persian rugs and carpets, and English household furnishings. In one plant, where many lines of work are followed, can be seen beautiful carpets, which can only be sold in London and New York markets, and beautiful beaten brass work such as globe trotters buy. But the manager said that they were more and more dropping such work, and making brass vessels and other utensils such as are usually sold in the native bazar, as they found that to be more practical. The supply for foreign markets and English demand in India had to be made in the school, and the workers could never hope to set up shop for themselves, while without much outlay they could be able to supply a native demand. In other industrial schools, along with furniture for English houses and offices, the boys are taught to make the little stools, plain chairs and tables that the natives buy. And the boy who can make a good door frame and a plain door better than his primitive rival will not go hungry when he leaves the school.

In another school, the demand for saddles and harness on the part of native gentlemen who keep horses, has developed that department, and the boys are getting a training that will afterwards make them independent. And shoe-making has proved to be a lucrative business to the boys who have had good

training in industrial schools. An ex-mission school teacher is now a watch-maker in Pasrur, which is purely a native city, and is making more money at it than he did at teaching a village school. Thus the purpose of industrial training is developing and changing, much to the advantage of the Christian communities.

Fifteen years ago an English missionary made a desperate effort to apprentice some of his young Christians to non-Christian tailors, masons, carpenters, etc., but they absolutely refused to teach any

one outside of their own people. The inheritance of the low-caste Christian was the manure pile of the farmer and there let him stay!

Our young Christians by learning improved methods in industrial schools will put improved articles on to the Indian market, and in time will either push the old-timers out of business or compel them to adopt new methods, and so help to bring about an awakened India.

This is an ideal future for the Christian community, but a future not at all impossible.

PERSONAL GREETINGS AND FORECAST OF THE NEXT CONVENTION.

*BY MRS. RALPH W. MCGRANAHAN, KNOXVILLE COLLEGE, KNOXVILLE, TENN.

With very much trembling and shrinking from the great responsibility which the Chicago Convention placed upon me, and yet with eager anticipation of most delightful comradeship, with the noble women of the Church, which my office will involve, I take up the work that falls to my lot. I want to take this opportunity to thank the women of the Convention at Chicago for the confidence which was so heartily expressed in electing me to this office. I crave deeply the interest and prayers and help of all as I undertake the great task.

A Look Ahead.

While the echoes of the Chicago Convention "the best yet," are still ringing in our ears, it is the time that we should turn our attention to the Washington Convention to make it surpass in its spiritual power all that have gone before. It is not a rivalry between conventions as to which will surpass but in the very na-

ture of the case each convention ought to surpass all that have gone before in spiritual power and in results to the Church at large.

As the Chicago Convention owed its power more than all else to the spiritual attitude of the officers and delegates made sensitive to God's voice, by many preceeding months of praying and fellowship with Him, this greeting is sent out as an appeal to hearts that are longing for greater blessing. If we are to receive at the Washington Convention things that before, our eyes have not seen nor our ears heard nor our hearts understood, the preparation must begin NOW.

The *richest* from His store, the *best* from His hand, comes only to the heart made receptive by much communing with Him. This kind cometh not to us except by prayer and fasting. The general principle is true of a Convention as it is of all life, that we get out of it

*NOTE—Mrs. McGranahan comes before the women of the church as a representative of a mission that precedes any other mission work in the Southland. Knoxville College had its beginning in the early period of the war, founded at Nashville, Tenn. Mrs. McGranahan will be supported enthusiastically in her promising outlook for a notable convention at Washington, Pa.—Eds.

only what we put into it. How important then that we begin at once to put into it our thought, planning, efforts and prayers.

Outstanding Features of the Washington Convention.

While every convention has much in common with all others, yet there will be some outstanding features of the Washington Convention that will make it unique. It comes in the Jubilee Year of Freedmen's Missions and the Quarter Centennial Year of the Annual Thank-Offering and along with these it has been proposed that a fitting Memorial should be given at this time to the life and work of the sainted Sarah Foster Hanna.

The Jubilee Year of Freedmen's Missions.

Fifty years ago January 1, 1913, Abraham Lincoln issued that great state-paper, the Emancipation Proclamation, "the word of decision, the judgment without appeal, the sentence of doom," against slavery, that finally struck the shackles from four million slaves.

Fifty years ago October 13, 1913, the first free school for refugees and freedmen was opened at Nashville, Tenn., by Rev. Joseph G. McKee, who had been sent the preceeding month by the First U. P. Synod of the West.

Fifty years ago the last of October, 1913, a United Presbyterian party of more than twenty left Cairo, Illinois, for such points along the lower Mississippi as most needed their services of relieving suffering of the negro refugees.

Fifty years ago December 11, 1913, Rev. and Mrs. Vanatta became the first martyrs to the cause of the oppressed negro. They received their fatal wounds while on board the ship that was carrying the missionaries near Vicksburg, Miss.

The growth of the work from those small beginnings to the present day, the

progress of the newly emancipated race as they found themselves, the breaking light upon the great problems of negro uplift, these and many more of the aspects of the great work of this department will be surveyed from the vantage ground gained after fifty years of quiet earnest work by the small army of faithful workers who have been sent by the Church to that field.

The Quarter Centennial of the Annual Thank-Offering.

Twenty-five years ago next Convention the first Thank-Offering was given at the Convention which met in the same church, the First, Washington, in which the Convention will be held next year. What this has meant to the missionary agencies of the Church for a quarter of a century; how it has grown to be one of the fixed accessories of the women's work of the Church; how many enterprises in every mission field of the Church stand as monuments to the wisdom of the Thank-Offering Movement—all this and more will come under review as the Convention sits in the same church where it was inaugurated twenty-five years ago.

Memorial to Mrs. Sarah Foster Hanna.

The noble women who, as pioneers, blazed the way and in faith builded better than they knew in organizing the work in its beginnings must be given the honor which belongs to them. Hence, the Memorial from the Chartiers Presbyterian, which was sustained by the Chicago Convention, will appeal to all. The circular which that society has sent out, presents the matter so well that we quote it in part:

"In celebrating this Thank-Offering Anniversary, we feel that it is fitting that some memorial should be given as a Thank-Offering for the life and work of Mrs. Sarah Foster Hanna. In 1875 the General Assembly adopted the constitu-

tion to organize societies into presbyterials, which constitution had been prepared and presented by Mrs. Hanna. Can we not give at least \$10,000 to establish schools for girls in Egypt and India, in memory of one to whom the work was so dear, to whom we owe so much and above all to the glory of Him who loved us and gave Himself for us?

In giving, be sure to designate for the Sarah Foster Hanna Memorial Fund. This Special Thank-Offering must be over and above the regular gifts through boxes."

In Conclusion.

May we not expect the co-operation of a great many in preparing the program for this important meeting? A feature that has proven helpful to you in some presbyterial, in some Sabbath School or Young Peoples' Convention, might be

made to accomplish much at this Convention if you would write it to me.

Above everything else and along with everything else, we must have the Presence of the Holy Spirit.

The program must be patterned in the Mount and the Convention from beginning to end permeated with the Spirit of Jesus Christ, if it is to accomplish its great purpose.

To have this so we need prayer, not only the prayer of the committee which is charged with the direct responsibility of the Convention, but the prayers of a great host of consecrated women of the Church. Shall we not have these in all the meetings of the local societies and in all the meetings of the presbyterials and in the quiet heart life of thousands who are on intimate speaking terms with Jesus Christ.

 This list will be continued until every society having sent 5 or more new subscriptions for the "Chicago Shower" is acknowledged in these columns.

Braddock Pa.	31	Melissa Dickey, Gibsonia, Pa., R. D. 3.	6
Aspinwall, Pa.	31	Bellevue, Pa.	5
Clarenda, Iowa	6	Gibsonia, Pa., East Union Congregation.	7
Lodi, Wisconsin	5	Pittsburgh, Pa., Lincoln Avenue	5
Pittsburgh, Pa., N. S., Eighth Church	8	Homewood, Pa., Homewood Congregation.	14
Washington, Iowa, Second Church	9	Avalon, Pa.	26
Pittsburgh, Pa., Ninth Church	5	Pittsburgh, Pa., Eighth Church	6
Pittsburgh, N. S., 8th Ch., Young Women.	6	Wilksburg, Pa., 2nd Ch., Young Women	7
Cleveland, Tenn., Mission Station, ...	5	Verona, Pa.	10
Camden, Alabama, Mission Station	5	Young Women, Shadyside, Pa., by Miss	
Altoona, Pa.	5	Elizabeth Milligan	5
Salineville, Ohio	5	New Kensington, Pa., Parnassus Cong.	6
Seaman, Ohio	5	Carnegie, Pa., First Church	5
Franklinville, N. Y.	6	Latrobe, Pa., Latrobe Congregation	11
Omaha, Neb., Central U. P. Church	16	Steubenville, Pa.	5
Sterling, Kansas	25	Jamestown, Pa.	8
Buffalo, N. Y., Ontario Street Congregation	5	Leechburg, Pa., R. D., Shearersburg	
Jersey City, N. J., Second Congregation.	11	Congregation	5
New York City, First U. P. Church	11	Vandergrift, Pa., First Church	5
Brooklyn, N. Y., Second U. P. Church	6	McKeesport, Pa., Atlantic Avenue Con-	
Boston, Mass.	6	gregation	5
St. Louis, Mo., Wagner Place Congregation	13	Butler, Pa., Seventh Church	7
Pittsburgh, Kansas	9	Washington, Pa., First Church	6
Mrs. J. S. Dague, Chicago, Ill.	5	Slippery Rock, Pa., Congregation	6
Mrs. E. S. Pistor, Chicago, Ill.	5	Taylorstown, Pa., N. Buffalo Congregation	5
Clarinda, Iowa.	5	Evanston, Ill., Evanston Congregation	14
Sophia E. Johnson, Miller's Ferry, Ala.	6	Chicago, Ill., First Church	16
Wheeling, W. Va., Second Church	6	Chicago, Ill., Ravenwood Congregation	6
Biggsville, Ill., S. Henderson Congregation	6	Chicago, Ill., Sixth Woodlawn Congregation	8
Alexis, Illinois	5	Allegheny, Pa., Fourth Church	5
Struthers, Ohio	10	Allegheny, Pa., Seventh Church	5
Indiana Harbor, Indiana	7	Allegheny, Pa., Sixth Church	5
Minden, Nebraska	12	Ellwood City, Pa.	5
Prosser, Washington	5	East Liverpool, Ohio, First Church	14

EDITORIAL.

MRS. N. WYLIE STEVENSON.

At midnight October the seventh, the death angel entered the home of Mrs. N. Wylie Stevenson and left to the only child, a son, a double bereavement. One week before the husband and father had died of pneumonia, Mrs. Stevenson contracted the fatal disease and her death followed that of her husband very quickly. Though not in the same sense do we suffer as the bereaved son, yet in a large measure, great is the loss by death of Mrs. Stevenson to the United Presbyterian Church. She had been a member of the Women's Board many years, the efficient, enthusiastic secretary of the Juniors' work since its organization by the Board.

Mrs. Stevenson had developed many plans that are now extending the Junior work. As business manager of the Junior Missionary Magazine she gave to the children of the church her enthusiasm. Few women presented the work of the Juniors with such optimistic hope and assurance. Her bright face and attractive personality carried her audience as she laid before the Convention new plans and purposes for the promotion of Junior work, and her missionary enthusiasm will always be remembered by women having heard her in Presbyterian and General Conventions.

The sorrow and loss is a personal one to a large circle of friends in the church.

Home Mission Campaign, November 17-24, will attract the attention and enlist the thought and prayers of many Christians. It is suggested that Women's Missionary Societies of every denomination unite where it is convenient and observe at least a portion of the Home Mission Week.

* * *

In this issue appears the outlined program for Mission Study—1913. The printed programs will be ready to mail by November 15th. Price: 100, \$1.50; 50, \$1.00; 25, 75c. Please do not send stamps. Send orders to the Women's Missionary Magazine, Xenia, Ohio.

* * *

STUDY FOR THE MONTH

DECEMBER — INDIA.

Bible reading—Isaiah 53rd Chapter.
Roll Call—Who are in India?

Topics for Study.

1. Village life and work in the Punjab—illustrated.
2. The Missionary message in relation to non-Christian religions.
3. Life among Lepers in India—illustrated.
4. What would it mean if all our Christian girls in India were educated? "But who is to teach my wife and children?"
5. The awakening of India.
6. Revival influences in India.
7. Self-support of native missions.
8. Some results of Christian missions in India.
9. The "Home Mission" of Punjab Synod.
10. Growth of Christian literature for women.
11. Traffic in girls and changes in marriage laws.
12. Story of one or more native Christian women.
13. Medical and Industrial Missions—illustrated.

OUTLINED PROGRAM FOR MISSION STUDY 1913.

WATCHWORD FOR THE YEAR: Be strong in the Lord, and in the power of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil.....that ye may be able to withstand in the evil day and having done all to stand. Eph. 5:11,13.

UNITED MISSION STUDY FOR SIX MONTHS

Text Book—"China's New Day," By Isaac T. Headland, D. D., Missionary to China. We heartily recommend this text book to all study classes of women and young people. It will also be valuable for the missionary meetings of the Church. Order the text book from Women's Board, 905 Publication Building, 209 Ninth Street, Pittsburgh, Pa. Price: Cloth, 50 cents; Paper, 30 cents; add six cents if sent by mail. *Order Now!*

NOTE.—It is most important while China is claiming the attention of the world that we should study the development of the New China. "The future of China now depends largely on the attitude of the Christian Church and her response to the needs of the Chinese. How marvelously God is working His purpose out. May the study of this book lead us all to a new understanding of His plan and power." The Women's Missionary Magazine has arranged with Mrs. J. P. White to take charge of the studies and there need be no further recommendation to the church. We have in this study a wide range of current literature and authentic publications for helps. Everything that can be done to make these studies profitable will be the effort of the Women's Missionary Magazine.—Eds.

JANUARY—THE BREAK WITH THE PAST.

Text Book—"China's New Day."

Scripture—Isaiah 35.

Roll Call—Name of a Chinese province, city or river.

Topics for Study.

1. Evidences of China's changing order.
2. Principal contributing causes of China's break with the past.
3. China as a world factor.

4. Biographical sketches of Dr. Sun Yat Sen and President Yuan Shi Ki.

Prayer—For the missionaries who are facing untried conditions in China.

FEBRUARY—THE CHINESE WOMAN.

Text Book—"China's New Day."

Scripture—Mark 5:21-43.

Roll Call—Name of a lady missionary or Chinese woman.

Topics for Study.

1. Compare the position of women in China with that of women of other Oriental countries.
 2. What has Christianity done for the women of China?
 3. The dangers and opportunities of this period of social transition in China.
 4. Debate—Resolved that work for women will have a greater influence on the future of China than that for men.
- Prayer—For the Christian women leaders in China.

MARCH—AN EDUCATIONAL REVOLUTION.

Text Book—"China's New Day."

Scripture—Matt. 28:18-20.

Roll Call—An educational institution in China, or an educator.

Topics for Study.

1. Defects of China's old educational system.
2. Origin of the new education.
3. The importance of the missionary institution in the new educational scheme for China.
4. Union effort and University Extension work.

Prayer—For the teachers in the colleges of China that they may be true to the ideals of the Christ.

APRIL—THE CHINESE CHURCH.

Text Book—"China's New Day."

Scripture—Rev. 2:1-3, 7-11. Rev. 3: 7-13.

Roll Call—Name of missionary to China, or native Chinese pastor.

Topics for Study.

1. Characteristics of the Chinese Christian Church.
2. Native leadership in the Chinese Church.
3. Urgency of the present situation.
4. The contribution of the Chinese Church to World Christianity.

Prayer—For increased interest and consecration in the home church and for a multiplied force of workers on the field.

MAY — MEDICAL MISSIONS AND THEIR WORK.

Text Book—"China's New Day."

Scripture—Matt. 10:7-8.

Roll Call—Missionary Physician or Chinese Physician.

Topics for Study.

1. Chinese practice of medicine.
2. Prevalence and causes of disease in China.
3. History of medical missions in China.
4. Sketches of the lives of Dr. Mary Stone and Dr. Hu King Eng.

Prayer—For the Christian physicians in China that they may always point their patients to the Great Physician.

JUNE—THE PRINTED PAGE.

Text Book—"China's New Day."

Scripture—Rev. 22:1-2.

Roll Call—The name of a book you would like to see translated into the Chinese language.

Topics for Study.

1. The influence of the printed page in China.
2. The work of the mission press.
3. Debate—Resolved, That the upper

classes of the Chinese will be reached by literary work more surely than directly by evangelistic work.

4. For fifteen minutes let the meeting resolve itself into a board of editors appointed to issue a Woman's Magazine in China. What features should this Magazine possess?

Prayer—For the guidance of the Holy Spirit in the work of the translator and author.

JULY — HOME MISSIONS.**PART I.**

Bible Lesson—Isaiah 55:10, 13; 50: 7, 8.

Topics for Study.

1. The present demands of the home mission fields and some practical results of the home mission campaign.
2. Personal experiences of home missionaries, including some interesting phases of pioneer work.

PART II.**MORMONISM.**

Bible Lesson—II Timothy 3:1-9.

"The whole subject of Mormonism is contained in these nine verses. They will bear analysis word for word."

Topics for Study.

1. The Mormon missionary at your door. What to do with him.
2. Does the church need a new vision to meet the menace of Mormonism? "It is a great octopus and needs the help of every Christian in our land to slay the monster."
3. What to do for the Immigrant. A home missionary chapter or foreign missions at home.
4. Our work among the Southern mountains, at Frenchburg, Ky., and other stations in Tennessee.

Roll Call—The home missionary in which I am interested.

AUGUST—THE WOMEN'S GENERAL MISSIONARY SOCIETY.

Reference—The Women's Missionary Magazine, July, 1912, and 1913.

Bible Reading—Romans, 12th chapter.

Roll Call—Words of Thanksgiving.

Topics for Study.

1. The Women's General Missionary Society has for its agent the Women's Board. What are our obligations to the Women's Board?

2. Methods of awakening an interest for the support of the special work assigned to the Women's General Missionary Society.

3. Individual support of missionaries. The reflex influence upon individual support of missions.

4. The personal element in missionary meetings.

5. The Thank-Offering—its history, growth, and prominence in women's, young women's and junior societies.
(a). What it has done for the individuals; (b). for the support of missions.

SEPTEMBER—FREEDMEN AND INDIANS.

PART I.—FREEDMEN.

Scripture Reading—Acts 11:1-19.

"The gates to the new emancipation of the Negro are Religion, Education and Industry."

Topics for Study.

1. Jubilee Year — 50 years from slavery.

2. Our Freedmen's schools. The synonym of opportunity. Are the Freedmen contributing to the support of their churches and schools?

3. Is the spirit of independence and helpfulness developing among the students of our mission schools?

PART II.—THE INDIANS.

"The good old Quaker said, 'I'll tell thee how to win a full-blood Indian. Thee must send a full-blood Christian after him.'"

Topics for Study.

1. Does government education relieve the church of missionary obligation to the Indian?

2. Does our church provide the necessary equipment for our work among the Indians at Tama, Iowa; Simnasho and Warm Springs, Oregon?

3. Do our missionaries at these stations receive the helpful interest and sympathy their isolated residence and difficult service demand?

Roll Call—The most hopeful thing I know of our work among the Indians.

OCTOBER—EGYPT AND THE SUDAN.

Bible Reading—I. John 5.

Roll Call—Names of missionaries.

Topics for Study.

EGYPT

1. The awakening influences that are stirring Moslems in Egypt.

2. The evangelistic forces at work to direct these influences into channels leading to true liberty and enlightenment.

a. The missionaries and Egyptian Christian workers who by life and word are seeking to teach Jesus Christ in whom alone every worthy desire can be satisfied.

b. Literature.

c. Schools and orphanages.

d. Medical work.

e. The direct preaching of the Word.

f. Special and systematic prayer.

3. The converts. Their struggle.

4. Our Moslem Sisters and their children. Their needs. An appeal.

5. The Church which is facing the Moslem world in Egypt.

a. The Home Church.

b. The Egyptian Evangelical Church.

c. The Coptic Church of Egypt.

THE SUDAN.

1. An exploring expedition into the Egyptian Sudan on an *Up-to-date Map*, and personally conducted by a pioneer explorer.

2. The Pagan of the Egyptian Sudan.

a. Animistic Heathenism as seen by the Sudan missionaries.

b. Methods of presenting the Living Christ to Dying Heathenism in the Sudan.

c. Our Pagan Sisters of the Upper Nile.

3. Islam in the Egyptian Sudan.

a. Moral, social and political influence, past and present.

b. Christ or Mohammed in the Sudan—Which? Our King's business demands haste.

c. "HAJJI, WHAT ARE YOU DOING?"

NOVEMBER—IMPORTANT FACTORS IN MISSIONS.

Bible reading—1 Cor. 3rd Chapter.

Roll Call—Temperance facts.

Topics for Consideration.

1. The young woman's unique place in the evangelization of the world.

2. Missionary education for the Juniors. In this connection a tribute should be given to the life and work of the late Junior Secretary, Mrs. N. Wylie Stevenson, and the late Editor of the Junior Magazine, Mrs. John A. Wilson. These, being dead, do yet live in the hearts of the Juniors.

3. The missionary possibilities of the church are: In its Sabbath School-teaching; in the prayer room; in its obedience to the law of sacrifice; in the individual support of missionaries.

4. Growth of missionary literature. Mission study classes. Missionary exhibits; their value.

DECEMBER—INDIA.

Bible Reading—Hebrews 2nd Chapter; 1st Peter, 2nd Chapter, Verses 9, 10.

Roll Call—An item of interest from the field.

Topics for Study.

1. The Gordon Mission College.

2. The Avalon Girls' High School.

3. Our native ministry.

4. The number and status of our Mohammedan converts.

5. The Chuhirus. Has the effort to Christianize them paid?

6. The Sikhs; their history and their influence in the Punjab.

7. The Junglis. Who are they and what Christian work is done for them?

8. The unsanitary conditions of India.

9. The industrial awakening of India.

10. Growth of Christian literature for women.

11. Medical missions. How supported. Endowments.

"Mormonism, the Islam of America."

Home mission text book for 1913, by Bruce Kinney, D. D. Paper, 30c; Cloth, 50c. For sale by Women's Board, 905 Publication Building, 209 Ninth Street, Pittsburgh, Pa.

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In order to provide for the study of the text book issued by the Council of Women for Home Missions during the study period, 1913, it is found necessary to place one chapter on Mormonism following each of the six months' study of "China's New Day."

The following subjects will appear in order.

1913.

JANUARY.—The story of the Mormons. Origin, rise, progress, the founder of Mormonism.

FEBRUARY.—The sacred books of the Mormons. The Mormon Bible. Who wrote it? (2000 changes in the book of Mormon.)

MARCH.—Mormonism, the Islam of America. Naked truths about Mormonism.

APRIL.—The Mormon religion. Mormonism in all ages.

MAY.—Mormonism as a life. The Mormon monster.

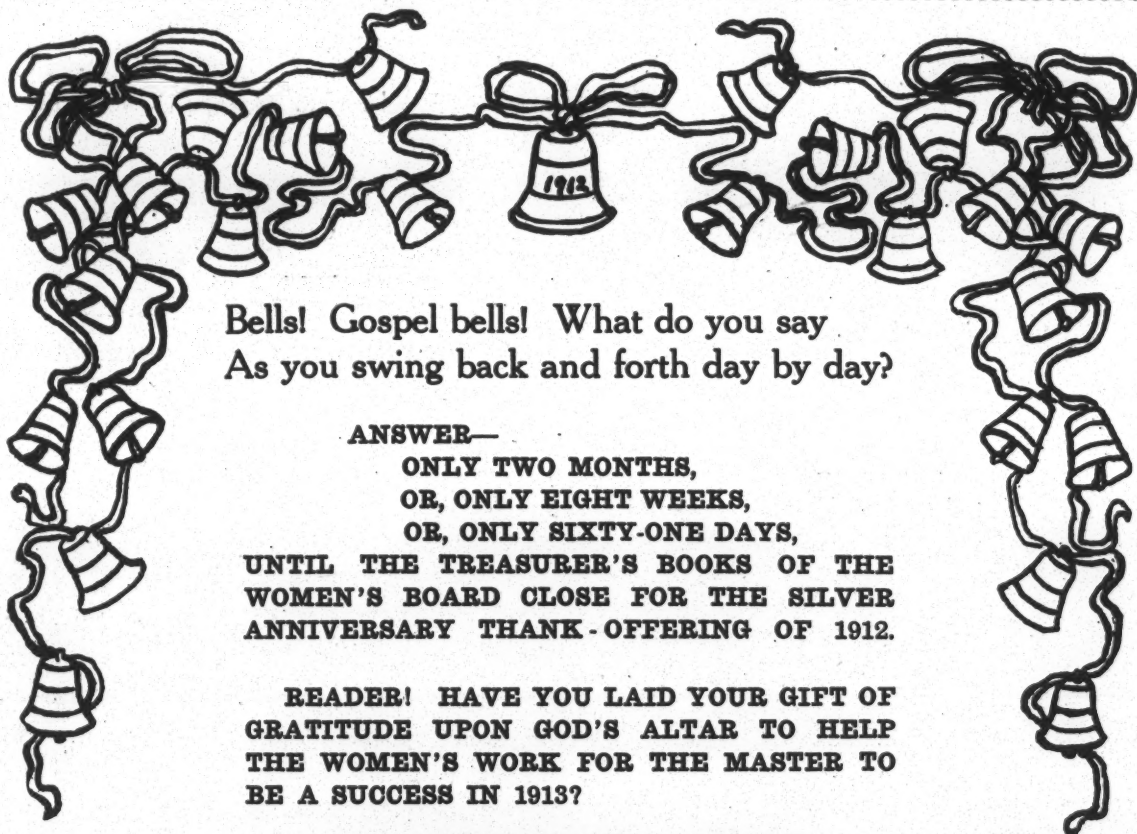
JUNE.—Modern Christian missions to Mormons.

THANK-OFFERING DEPARTMENT

EDITED BY MRS. MARY CLOKEY PORTER

15 Marshall Ave., North Side, Pittsburgh, Pa.

Business Address, 905 Publication Building, Ninth St., Pittsburgh, Pa.



Bells! Gospel bells! What do you say
As you swing back and forth day by day?

ANSWER—

ONLY TWO MONTHS,
OR, ONLY EIGHT WEEKS,
OR, ONLY SIXTY-ONE DAYS,
UNTIL THE TREASURER'S BOOKS OF THE
WOMEN'S BOARD CLOSE FOR THE SILVER
ANNIVERSARY THANK-OFFERING OF 1912.

READER! HAVE YOU LAID YOUR GIFT OF
GRATITUDE UPON GOD'S ALTAR TO HELP
THE WOMEN'S WORK FOR THE MASTER TO
BE A SUCCESS IN 1913?

LIFE MEMBERSHIP APPEAL.

Let the time remaining between now and Christmas be filled in with prayer and effort, until every missionary society in the church will have added at least one Senior Life Member—and a Junior, too, if possible—to the distinguished list of Life Members of the Women's General Missionary Society, to help erect the \$50,000 Girls' Boarding School at Tanta, Egypt, as a Memorial of the Twenty-Fifth Anniversary of the Thank-Offering Department of our women's work.

The good seed in form of literature, Magazine articles, addresses and letters has been sown for the past ten months. If the seed has been nurtured with earnest prayers and persevering efforts, a rich golden harvest of sheaves will be laid at the feet of our Lord.

Will not every congregation in our United Presbyterian Church have a large part in the "In-gathering"?

Will not every individual, whom God has blessed with plenty of this world's goods, express gratitude through a liberal Thank-Offering?

Will not those of less means give "according as the Lord hath prospered them," and thus have all to be enrolled as givers to the Silver Birthday Gift of the one department that assists every part of the mission work under the care of the Women's General Missionary Society?

A MESSAGE TO THE JUNIORS AND LITTLE LIGHT BEARERS.

MRS. MARY CLOKEY PORTER,
THANK-OFFERING SECRETARY.

Take up your March Junior Magazine and read on page 26 the article:

"RALLY CRY!"

In it your Thank-Offering Secretary sends forth a call to the children of the Church for Five Hundred new Junior Life Members for the Silver Anniversary Thank-Offering Year, 1912, and gives three rules to be observed in order to become Life Members and secure the beautiful portfolios of fourteen pictures of scenes in India, Egypt and the Sudan, and the new Life Membership Certificate.

This "Rally Cry" at once enlisted the interest of Mrs. N. Wylie Stevenson, your Junior Secretary and Mrs. John A. Wilson, Editor of your own "wee" Junior Missionary Magazine. Mrs. Stevenson at once began planning to secure new Life Members in the Junior Society of her own congregation—Eighth Church, North Side Pittsburgh, Pa.—and to help in bringing in new recruits into the Life Membership Army from all parts of the church.

In the June number of the Junior Magazine, page 62, Mrs. Wilson expresses her enthusiastic interest in the "Rally Cry" through these words:

The Five Hundred Procession.

Tramp, tramp, tramp, who's this a-marching?

Wake up, Juniors, o'er the land,

For we have flung our banners out,

And each month more members shout—

"We are the great Five Hundred Junior Band."

Since these words were penned by Mrs. Wilson, God has called both Mrs. Wilson and Mrs. Stevenson to be forever with Him, where they will enjoy the rich reward He had in store for them, for all they had done for years toward leading the dear girls and boys of the church to become earnest, active workers for Christ and His cause. They are both with Jesus, happy in their heavenly home, but oh, how we who are left will miss them! But let us rejoice that while God has called from us two of our best workers, He will help those who remain to carry on the work.

"God is in the heavens
And all is well!"

THE FIVE HUNDRED PROCESSION.

The first Juniors to join this procession were Jean MacLachlan Lysle and George Lysle of Claysville, Pa. (See their pictures on the first page of April Magazine.) Since that time others have joined the ranks, "A goodly procession!" say you. Yes! It is a fine beginning, but they are a small part of the 13,189 Juniors and 1,269 Little Light Bearers on the roll of members of societies.

Then think of the thousands of girls and boys under fifteen years of age in the Sabbath Schools who are not yet enrolled in the Junior Societies who might be brought into active service for Jesus through joining the "Five Hundred Procession."

Juniors! Go to work at once and see what Society will have the largest num-

bers join the ranks before Christmas.

How can one enlist in this army of 500 Life Members?

By each one sending ten dollars (\$10.00) through the treasurer of his or her society to the Presbyterial treasurer, designated Life Membership Fee for the Silver Anniversary Thank-Offering of 1912.

How can the Juniors get the ten dollars?

By earning it; by denying themselves to save it; by interesting parents or grandparents or friends in the movement.

Who will be recognized as members of the "Five Hundred Procession"?

Any one fifteen years or under.

What does the Women's Board give in recognition of the Life Membership fee of ten dollars?

A beautiful certificate and a portfolio containing fourteen pictures of scenes in India, Egypt and the Sudan.

For what shall the Silver Anniversary Life Membership money be used?

Toward erecting a Girls' Boarding School in Tanta, Egypt.

How can a Society get credit for fees paid?

By paying them through the treasurer of the Society and the Presbyterian treasurer to the treasurer of the Women's Board, Mrs. J. B. Hill, 5630 Bartlett Street, Pittsburgh, Pa.

When should they reach the treasurer of the Board?

Not later than the last week in December, as her books close January 1, 1913.

How can the Juniors give real joy to the children of our home and foreign missionaries and pastors' children?

By adding their names to the list of the "Five Hundred Procession."

LIFE MEMBERSHIP QUESTION BOX OPENED.

If a Junior is made a Life Member by a member of the Senior Society, which society is to get the credit for the ten dollar fee?

Which ever one is named by the donor of the fee.

Can societies be credited in their 1912 Thank-Offering with Life Membership fees and special offerings?

They certainly can, but care should be taken to report the sums properly. A society might report thus:

Regular offerings

Life Membership fees

Special Thank-Offerings

Can a society designate a part of its regular offerings through the boxes for a Life Membership fee?

It should not be done as it cripples the work the regular offerings go to support. The Life Membership fees go into a special fund for the Girls' Boarding School to be erected at Tanta, Egypt.

Is it right for a society to take from its Thank-Offering the traveling expenses of a speaker for its "Ingathering"?

By no means! If all societies would do this, the railroads would largely diminish the total Thank-Offerings. All ex-

penses should be paid from the contingent fund of the society.

NOVEMBER LIST OF LIFE MEMBERS OF THE WOMEN'S GENERAL MISSION- ARY SOCIETY, FOR THE SILVER ANNIVERSARY THANK- OFFERING, 1912.

SENIOR LIFE MEMBERS.

\$25.00 Each.

Mrs. D. Chalmers Fulton, Youngstown, Ohio.

Mrs. Mary C. Nevin, Los Angeles, Cal.

Mrs. O. S. Johnson, Hutchison, Kans.

Mrs. R. P. Cooke, by Women's Missionary Society, Belle Center, Ohio.

Mrs. Mary E. Irwin, by Women's Missionary Society of San Diego, Cal.

Mrs. Samuel Dodds, by Young Women's Missionary Society, Grove City, Pa.

Mrs. A. N. Fraser, Pittsburgh, Pa. A birthday gift from her husband.

Mrs. John A. Hunter, a charter member of Women's Missionary Society, McDonald, Pa.

Mrs. Mary A. Carey, President for many years of Women's Missionary Society, Seventh Church, Pittsburgh, Pa., a gift on her birthday.

Mr. John R. Caldwell of First Church, Indiana, Pa., made four members of the Missionary Society. Life Members: His daughter, Mrs. Mary Caldwell Pealor, and Mrs. Samuel Highlands, Mrs. James A. Dodds, Miss Mary McCreight.

JUNIOR LIFE MEMBERS.

\$10.00 Each, for 1912 Offering.

Clara Estelle Cary, Miller's Ferry, Ala.

Edna Louise Shanar, McDonald, Pa.

Sarah Hamil Raitt, Margaret Boyd Gilfillan, Mary Margaret McCown and Elizabeth McElroy Fulton, all members of the Junior Society, Mt. Lebanon, Pa.

Irene Dougall, Troy, N. Y.

Dale Eckerman, Dwight Eckerman and Claire Eckerman, Washington, Iowa.

TAKE HEED!

Societies auxiliary to the Women's General Missionary Society are earnestly requested by the Women's Board to be loyal to the mission work they are, through their constitution, pledged to support and not listen to pleas for outside work, however worthy it may be.

Every dollar of contributions given to outside work, to that extent, cripples the work for which the General Assembly holds the missionary societies responsible.

HEAR THIS!

The Statistical Reports from societies the past year, show that \$35,500 of contributions *were diverted into other channels than for work of the Women's General Missionary Society. Thirty-nine Presbyterials gave from one-third to two-thirds of their money to outside objects. Thirteen gave about one-half. Five gave two-thirds. One gave three-fourths.*

If All Societies Were Loyal to their legitimate work, and would refuse to listen to outside pleas, the women's work in all departments would be *greatly strengthened and the workers encouraged.*

NOTICE!

Presbyterial treasurers and others sending fees to the General Treasurer for Life Membership would confer a great favor upon the General Thank-Offering Secretary if they would give the facts to her or Mrs. J. B. Hill, as to who made the persons Life Members. Time will not permit sending letters of inquiry in each case.

MRS. N. WYLIE STEVENSON.

An expression of appreciation of the services of Mrs. N. Wylie Stevenson, adopted by the Allegheny Presbyterial Missionary Society, at its semi-annual meeting at Etna, Pennsylvania, October 10, 1912.

Whereas, It has pleased God in a mysterious way to call to Himself Mrs. N. Wylie Stevenson, one of our most faithful and consecrated workers, we, as members of the Allegheny Presbyterial Missionary Society, while deeply mourning our loss, would express our high appreciation of the ever ready and cheerful service which she rendered our Society in all its efforts to extend Christ's Kingdom.

As an officer or active member of the Society for over twenty years, we recognized her fertile mind and breadth of vision, which proved of inestimable value in all our counsels.

Her Christian character and readiness to render aid in every good cause have made a lasting impression which will tell for good upon the entire Church and its efforts throughout the future.

We shall greatly miss her, but we bow in humble submission to His will, and say: "It is the Lord; let Him do what seemeth Him good."

JUNIOR MISSIONARY ASSOCIATION.

The Juniors lost another of their best friends when Mrs. N. Wylie Stevenson was called to her home in the "mansion prepared."

For years her thoughts and plans were for the boys and girls. Away back in 1893 she prayed and planned to have union meetings of Mission Bands and Junior Societies. On November 25th, 1893, a Junior Rally of all the societies of Monongahela and Allegheny Presbyterials, was held and Mrs. Stevenson presided. The first rally was such a success, that in June of 1894, a meeting of the leaders of Mission Bands and Missionary Societies in these two Presbyterials was called to discuss forming an Association of the members. The Association was formed, and a Constitution and By-Laws prepared by a committee, of which Mrs. Stevenson was a member, was presented and adopted. Quarterly meetings of the leaders, and an Annual Rally of the members of the societies, have since been held, each year. At the quarterly meetings Mrs. Stevenson was always present, and never failed to have something of interest, new and entertaining for her Junior leaders. One of her greatest pleasures was planning the work and getting others interested. A large part of the last day she spent away from home, was at the quarterly meeting, getting ready for the October Rally, and then going to a social given by the Juniors of her own church. How those boys and girl will miss her. Should we not remember the Juniors of the church in our prayers, and pray, that soon another leader may be chosen. Meanwhile let each society work with renewed earnestness, that the Master's work may not be hindered.—Iantha May Munroe, Secretary.



Sarah Foster Hanna Memorial Fund

For Girls in Egypt and India.

Many of those who are embracing this opportunity to honor the memory of Mrs. Sarah Foster Hanna show their love for her not alone by their contributions but by the loving tributes that accompany their gifts.

One of our missionaries in the foreign field writes, "The memory of Mrs. Sarah F. Hanna is so precious in our hearts after so many years. Her works for female education and for missions do follow her. She was a great woman and while I am not the great scholar I would like to be, I consider it an honor and a privilege to have been under her care while in the Seminary."

Another missionary writes, "I am glad to contribute my little to the Mrs. Hanna Memorial Fund and am only sorry it can be no more. I have always been thankful that I was a pupil in the Seminary during Mrs. Hanna's time."

The second contribution made to the Memorial Fund was given by the oldest living graduate of Washington Seminary, Mrs. Elizabeth Ewing Speer, a member of the class of 1842.

A letter from another graduate contains the following, "I inclose a check to be given to the Sarah Foster Hanna Memorial Fund. It is only a small token of the appreciation which I have always felt for the earnest Christian character of Mrs. Hanna, to whom I owe much, because of her pure example, and wise counsel. The picture at the head of the letter seems to speak to me. May the women unite in this effort to honor the

memory of Mrs. Hanna, and above all to add to the glory of the Master who calls us to service."

The following is from a minister, "My wife asks me to send you the enclosed check as her contribution to the Mrs. Hanna Memorial. She was one of Mrs. Hanna's pupils and takes great pleasure in contributing to the proposed Memorial. The United Presbyterian Church, and especially the women of our church, should ever remember in love and gratitude Mrs. Hanna for her great work and for what she was so largely instrumental in having others do."

Mrs. Barr, the treasurer of the Memorial Committee, has received a check for twenty-five dollars from the Women's Missionary Society of Hookstown, Pa., this being the first money received by her from a missionary society.

From First Seattle, comes the following beautiful tribute, "When Mrs. Anna Hammond Johnston, the first President of the Women's Missionary Society of First Seattle, United Presbyterian Church, and one whom we all loved, was called to her reward, August 10, and it was learned that she was associated with Mrs. Hanna both as a student and a teacher, being a graduate of the Seminary at Washington in 1854, and wishing to honor her as well as Mrs. Hanna, and the cause they both loved, we began collecting a fund, which we wish to contribute to the Sarah Foster Hanna Memorial in the name of Mrs. Anna Johnston, Seattle, Washington."

YOUNG WOMEN'S DEPARTMENT

Edited by Miss Sarah Reid, Springfield, Ohio, R. F. D. 5

Young Women's General Secretary,
Miss Ida B. Little, 132 Allison Ave., Washington, Pa.

MOTTO: "HE THAT WINNETH SOULS IS WISE."

AIM: "WIN ONE."

SPECIAL WORKERS

Miss Anna B. Watson, M. D., Tanta, Egypt.

Miss Roma Beatty, Lyallpur, India.

Miss Bertha Houston, Frenchburg, Kentucky.

Miss Christianita Totten, Henderson, North Carolina.

Miss Eleanor W. Maconachie, Sialkot, India.

PRAYER CALENDAR.

For young women in schools and colleges.

For new missionaries who are struggling with strange language and environment.

For our special workers.

BACK TO THE BOOK.

"Take time every day to get right with God," was a topic in a recent Bible study class. The rush and tumult of student life makes the effort to secure a "quiet time really serious." "It is almost impossible ever to be alone," was the outburst of protest that followed a heart-opening. Each of those girls pledged to arrange each day with her room-mate for a half hour alone in the room. The steadying power of that selected time, only thirty minutes, but helped by the precious fact of being protected from intrusion by the watchfulness of the other partner, already has been appreciated as a source of real strength. The closer fellowship, the new bond of interest, the calmer nerves and the clearer vision, have come soon as a glad surprise that even a half hour could mean so much.

How truly is fulfilled the word, "Thy Father which seeth in secret shall reward thee openly." It pays to get back to the Book.—*Woman's Missionary Friend.*

TOPIC FOR DECEMBER INDIA.

SUGGESTED PROGRAM.

SING.—Nos. 133; 136.

PRAYER—Silent, for India.

BIBLE READING.—The compassionate Saviour. Matthew 14:14-21.

Give ye them to eat.

DISCUSSION.—India's millions. What do they mean to the young women of our church? What to *me*? Assign to several members.

PRAYER.—(a). For a vision of India's need. (b). For a vision of Christ's sufficiency.

TALK.—Give your reasons for not wishing your sister to be reared in a Hindu environment.

TRAVEL.—'Round about the Punjab with our teachers.

PAPER.—Problems that confront our missionaries in India.

SING.—No. 37:1, 2.

PAUSE.—For a prayer for Misses Beatty and Maconachie.

ROLL CALL.—News items from India.

SING.—No. 183.

OUR NEW WORKER.

The young women of the church will be pleased to know that a fifth young woman has been selected as their representative in active service. Miss Eleanor W. Maconachie, nurse in the Memorial hospital, Sialkot, India. We hope to have Miss Maconachie respond to your hearty greetings as soon as opportunity offers.

These five young women would doubtless appreciate a few words of cheer from each society. Just to know that you are thinking of them will lighten their burdens and hasten their steps.

Young Women's Secretary.

Because the Master is not here, with His own hand to-day,
 To feed the hungry multitudes who throng life's busy way,
 He gives the task to you and me; He bids us hear their cry;
 He says that if we turn from them, we also pass Him by.

Our eyes are blind; we only see an outcast at our door;
 Yet said He not Himself that they who feed and clothe His poor
 Give unto Him? Then day by day for such a royal Guest
 Shall we not bring with willing hands our choicest and our best?

OUR LINE OF WORK.

A Message from

The Young Women's Secretary.

Granted that to have a successful missionary society, an interesting program must be the feature of every month; to continue to be successful, the information and experience thus gained must be crystallized into some positive form of endeavor *in harmony with the missionary cause*. We wish to confine these few words to the work known as giving, and the giving to the regularly outlined system, viz: monthly offerings, Thank-Offerings, and Young Women's special.

No need to speak of the reasons for giving a Thank-Offering; our worthy Secretary of that department deals with it monthly. However, the query, "Do you give a Thank-Offering?" is practical. You do? Well and good. It is "over and above your monthly offering." So much the better. We all know a creditor will consider any money we give him his by right until we have paid him what we owe him; *then* it is a *gift*. You plan your Thank-Offering meeting carefully and arrange to hold it in Thank-Offering season? You are a model society so far. Your heart cry is, "What shall I render unto the Lord for all his benefits toward me?" A grateful spirit is shown. Why give to the Y. W. Special when you are more interested in work of your own choosing? *Who* will sustain the assigned "Special" if every society chooses its own special? The "one-dollar-on-the-average" from each member for the

Y. W. Special will not hinder any society from contributing to a chosen object. Give the W. G. M. S. first consideration. Shall we not use some of our Thank-Offering for the Young Women's Special? No, it has its work to do. The "Special" is a special gift.

The monthly offering is the "family purse," looking after the general welfare of the enterprise, but it should be applied neither to the Thank-Offering nor to the special work. Many of the young women of to-day are in business. May they carry on just as carefully the King's business as they do their daily work.

Last year sixty societies gave no Thank-Offering, yet \$8,096.13 was the sum gathered. More than one hundred societies did not share in the \$2,806 Special Fund.

"England expects every man to do his duty," may be fitly rendered, "The Church expects every young woman to do her duty." May we not hear a hearty "aye, aye" from every quarter.

I. B. L.

BENEFITS OF MISSION STUDY.

The first thing to be noted as a result of mission study is a gain of information, for one can not study without becoming better informed. Since the subject to be studied is Missions, so the information sought is concerning this enterprise, and treats of the need of the world and the obligation of the church to meet the need. And the appeals of the needy world, and the privileges of a devoted church take hold of the earnest heart, and impel to activity. So a second thing to be noted as a result of mission study is activity in the church's work.

Some of the definite results are these: An increased number of mission study classes; a strengthening along the lines of work already established in the church; but especially is there development in the individual life.

We know classes where every member was led to pray for missions in the class session. And this means a two-fold force—the power of intercession for missions and the power of a life saturated with prayer. And what could be more desired in the home church than young

people with such spirit and devotion!

We know of other cases where individuals have been converted to tithing, because there was a lively discussion of giving in the class session. Other classes have taken up definite work for missions, to be supported by their gifts; such as supporting a missionary, or a Bible reader.

Then there are individuals whose attitude toward the church's work has been entirely changed because of being enrolled in a mission study class and in some cases the purpose in life has become so tense that both young men and women have said, "Here am I. Send

me;" and they have either gone to the foreign field or are in preparation for it.

So the energy aroused forces itself out along *four* distinct lines: A more fervent spirit of intercession; a more liberal presentation of gifts; a more intense purpose in life; and sometimes an entire surrender of self to God for missions.

Consequently both the home church and the church abroad are being benefited by mission study.

LOU E. GEORGE,
First Church, McDonald, Pa.,
Secretary of Mission Study of
Monongahela Presbyterial.

MONTHLY REPORT OF WOMEN'S BOARD OF MISSIONS.

September 3, 1912.—The regular meeting of the Board was held in the Board Room. Miss E. D. Brown being absent on account of sickness, Mrs. Yourd presided and conducted a Memorial Service for Mrs. John A. Wilson. After singing Psalm 142, Mrs. Sands read the 24th Chapter of Matthew. Mrs. Stevenson and Mrs. Cook led in prayer. Mrs. Mary C. Porter read a beautiful poem, every line of which portrayed the beautiful character of our dear sister. Mrs. Campbell spoke loving, tender words as to her life in her home, as a member of the Board, and as Editor of our Junior Magazine. The service was concluded by Mrs. Yourd leading in prayer.

Mrs. Yourd read a touching little letter from the Riceville Juniors, expressing their sorrow and loss in the death of Mrs. Wilson; also one from Mrs. Sophia Cox Johnson, saying she felt her own family had been bereft of a very dear friend.

The Treasurer reported Receipts for July \$9543.66, Disbursements \$13602.64. August Receipts \$5509.22, Disbursements \$10410.21.

Foreign Secretary reported that Miss Grove's salary had been pledged at the

New Wilmington Conference, and that she had received a check for the first year of another missionary.

Miss Little sold 51 study books at the Conference.

Mrs. Adaline Cavitt was made a Life Member by the Robinson Run Missionary Society.

Miss Ida B. Little was appointed Junior Editor until the end of the church year.

Young Women's Secretary reported one new society, Sunbeam, of Aledo, Ill.; also that the Y. W. M. S. will assume the support of Miss Eleanor W. Maconachie, trained nurse for Sialkot Hospital.

A lady in Mansfield, Ohio, sent check for \$50.00 for a bed in Henderson Hospital.

Miss Daisy Reed was elected superintendent of Henderson Hospital.

Our Treasurer being in New York making addresses, stayed over to be at the sailing of our outgoing missionaries on the seventh and the eleventh.

Home Secretary reported that Miss Stephen's time, 6 months, expired the latter part of August. The Board

granted the request of Oklahoma City, and extended her time three months.

Miss Allen of Whittier, Cal., closed her work in July.

The resignation of Rev. Dr. R. Gualtier was accepted.

Foreign Secretary was authorized to buy pins for the married missionaries who have been in the field thirty years.

Parsonage Secretary reported that a loan of \$2000 was granted to South Omaha Congregation; also \$175 to Rev. McGarey of Spirit Lake, Idaho.

MRS. JNO. S. CRAWFORD,
Recording Secretary.

September 17, 1912.—The regular meeting of the Board was held in the Board Room at 10 o'clock, Mrs. Yourd conducting devotional exercises. Mrs. Cook and Mrs. Sands led in prayer.

The resignation of Miss Susan E. McNall, Literature and Railroad Secretary, was accepted with regret.

Mrs. Campbell and Mrs. Cook were appointed to present the work at a meeting of the Second Synod of the West which was to meet at Belle Center, Ohio, October 8 to 10.

Treasurer received an annuity bequest of \$1000 from Mrs. McClure.

Temperance Secretary is preparing a temperance year book with a temperance item for each day in the year.

Mrs. Sands was appointed to take the place on the Temperance Committee made vacant by the death of Mrs. J. A. Wilson.

Home Secretary reported that Mrs. Coats was retained six months longer in Washington, D. C.

Miss Workman's time has expired at Woodlawn.

In response to a request of Egyptian Mission, a Memorial Book on the life of Miss Ella O. Kyle will be edited.

Leaflets will be prepared by the different secretaries for free distribution during Home Mission Week, November 17 to 24.

Mrs. Yourd and Mrs. Campbell will attend a meeting in Philadelphia in the interests of the popular meetings being arranged for by the three Presbyterian bodies whose Assemblies meet in Atlanta, Georgia, next May.

Mrs. Thompson, Moline, Ill., donated two feather beds for pillows for Henderson Hospital.

The Golden Rule Circle of King's Daughters of the First Church, Buffalo, has assumed the expense, \$45, to give a girl a two years' course in Knoxville College.

The new blacksmith shop at Prairie, Alabama, is completed.

MRS. JNO. S. CRAWFORD,
Recording Secretary.

October 1, 1912.—The regular meeting of the Board was held in the Board Room, Vice-President, Mrs. Yourd, presiding. Prayer was offered by Mrs. Porter and Mrs. Cook, remembering our President, Miss E. D. Brown, and Mrs. N. W. Stevenson who is watching at the bedside of her sick husband.

The Treasurer reported receipts for September \$5531.18, disbursements \$12556.55. Societies please take notice.

All the Senior Life Membership Certificates have been sent out to date.

Tenth Church, Philadelphia, has organized a new Women's Missionary Society.

Miss Clark was appointed chairman of committee to prepare the program for the Women's Missionary Society for the month of August.

Freedmen's Secretary reported that the Women's Missionary Society of Moline, Ill., sent twenty-eight pillows for Henderson Hospital.

Mrs. Yourd reported the first operation had been performed in Henderson Hospital and everything ready for the opening.

October 10th was the date set for the opening and Dr. Witherspoon asked to attend the dedication.

On motion of Mrs. Yourd the name decided upon is "The United Presbyterian Jubilee Hospital, Henderson, N. C."

Miss Houston representing our work, made two addresses at Chautauqua, during Home Mission Week.

Young Women's Secretary reports two new societies: King's Daughters Circle, First Church, Los Angeles, Cal., and Young Women's Society, Pasadena, Cal.

MRS. JNO. S. CRAWFORD,
Recording Secretary.



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LUCY W. PEABODY
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Remember it is a quarterly magazine—60 page, handsomely illustrated—only 50 cents a year.



Photograph, Underwood & Underwood, N. Y.

CHILDREN OF THE FOUNDER OF THE CHINESE REPUBLIC.

The children of Dr. Sun Yat Sen, the Founder of the Republic as they appeared on their arrival in San Francisco on July 27th. They have been sent here by their progressive father who wishes them to receive an American education. From left to right—Miss Sun On, Miss Sun Yuen, Mr. Sun Fo and his bride.